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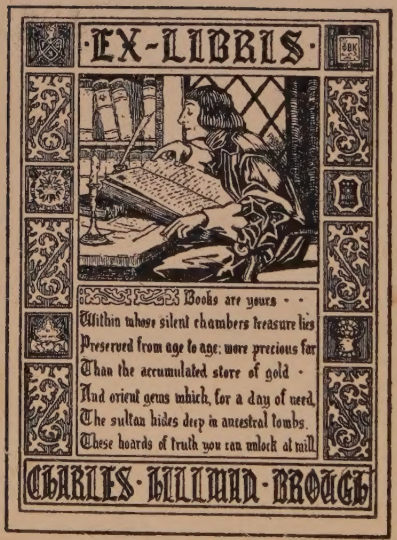
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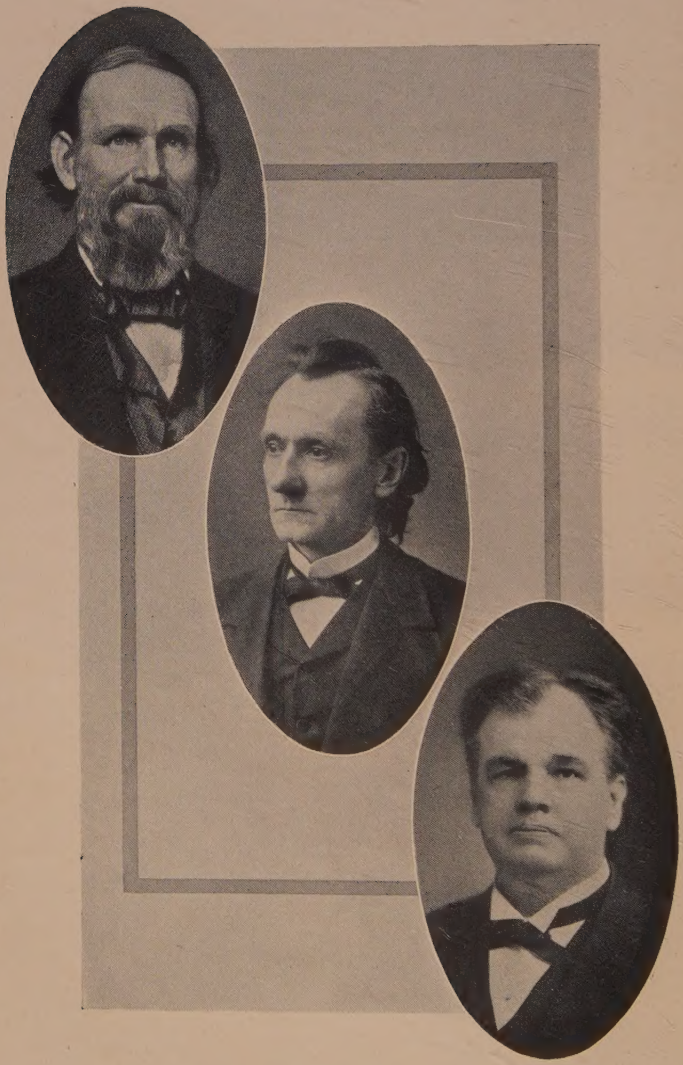


THE THREE SECRETARIES

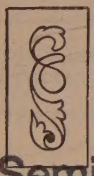
JAMES B. TAYLOR, 1845-1871

H. A. TUPPER, 1872-1893

R. J. WILLINGHAM, 1893-——

Southern Baptist Foreign Missions

EDITED BY T. B. RAY.



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"Expect great things from God,
Undertake great things for God."

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SOUTHERN BAPTIST CONVENTION

TO

OUR FOREIGN MISSIONARIES

WHOSE DEVOTION HAS BROUGHT SALVATION
TO THE NATIONS ABROAD AND INSPIRATION TO OUR
PEOPLE AT HOME THIS BOOK IS
AFFECTIONATELY
DEDICATED

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INTRODUCTION.

In the preparation of this book, we have asked a missionary on every field where missions are fostered by the Foreign Mission Board of the Southern Baptist Convention, to write the story of the work done on his field. Every author has been left to tell his story in his own way. This gives us first-hand information and a greater variety of treatment than would have been possible if one writer had written about all the fields.

In order to give a good background for the chapters on the fields, we have prepared two chapters upon the rise and growth of mission sentiment in our country, with special reference to the Southern States. Southern Baptist appreciation of missions was not an accident, nor did it have a sudden beginning in 1845, when the Southern Baptist Convention was formed. It was the product of forces which have been at work in our denomination since the rise of missionary enthusiasm in England in the latter part of the eighteenth century. Our forefathers were in close touch with this movement, and have transmitted to us a wealth of mission sentiment which, to understand and appreciate, we must trace to its historic connections.

The outlines found at the end of every chapter are not outlines of the chapters themselves, but are designed to state as clearly as possible what is found upon the field under consideration. In this way statistics concerning the fields are simplified and rendered more easily accessible. The names of the missionaries on every field are given every month in the *Foreign Mission Journal.**

We send forth this book in the hope that those who read and study it will do so in the same spirit of prayer which was upon the members of the Nottinghamshire Baptist Association when they passed the resolutions in 1784 that established the Monthly Concert of Prayer for Missions. To help us catch this spirit, we give in full these resolutions, which were the true origin of modern missions. They read as follows:

"Upon a motion being made to the ministers and messengers of the associate Baptist churches assembled at Nottinghamshire, respecting meetings for prayer, to bewail the low estate of religion and earnestly implore a revival of our churches and of the general cause of our Redeemer and for that end to wrestle with God for the effusion of his Holy Spirit, which alone can produce the blessed effect, it was unanimously *resolved* to recommend to all our churches and congregations, the spending of one hour in this important exercise, on the first Monday of every calendar month.

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*See Appendix "A" for bibliography.

"We hereby solemnly exhort all the churches in our connection to engage heartily and perseveringly in the prosecution of this plan. And as it may be well to endeavor to keep the same hour as a token of our unity herein, it is supposed that the following scheme may suit many congregations, viz.: to meet on the first Monday evening in May, June and July from eight to nine; in August, from seven to eight; September and October, six to seven; November, December, January and February, from five to six; March, from six to seven; and April, from seven to eight. Nevertheless, if this hour or even the particular evening should not suit in particular places, we wish our brethren to fix on one more convenient to themselves.

"We hope also that as many of our brethren who live at a distance from our places of worship may not be able to attend there, that as many as are conveniently situated in a village or neighborhood, will unite in small societies at the same time.

"And if any single individual should be so situated as not to be able to attend to this duty in society with others, let him retire at the appointed hour, to unite the breath of prayer in private with those who are thus engaged in a more public manner. The grand object in prayer is to be, that the Holy Spirit may be poured down on our ministers and churches, that sinners may be converted, the saints edified, and the name of God glorified.

At the same time remember, we trust you will not confine your requests to your own societies, or to our own immediate connection; *let the whole interest of the Redeemer be affectionately remembered, and the spread of the Gospel to the most distant parts of the habitable globe, be the object of your most fervent requests.* We shall rejoice if any other Christian societies of our own, or other denominations, will unite with us, and we do now invite them most cordially to join heart and hand in the attempt.

"Who can tell what the consequences of such a united effort in prayer may be? Let us plead with God the many gracious promises of his Word, which relate to the future success of his gospel. He has said, 'I will yet for this be inquired of by the house of Israel, to do it for them, I will increase them with men like a flock.' Ezek. 36: 37. Surely we have love enough to Zion to set apart one hour at a time twelve times in a year to seek her welfare."

Is not the revival of this Concert of Prayer one of our greatest needs? The modern missionary enterprise was born in prayer; it must advance in the power of prayer. We pass the call on to you.

T. B. Ray.

Richmond, Va., *April, 1910.*

CHAPTER I.

BAPTIST FOREIGN MISSIONS PRIOR TO 1845.

To GAIN a just appreciation of the devotion of Southern Baptists to foreign missions, we must trace first the rise of the missionary movement in England; second, its development in America down to 1845; and third, follow the story of the foreign mission endeavor by Southern Baptists under the leadership of their own Foreign Mission Board.

RISE IN ENGLAND.

One of the most potent factors in the modern missionary enterprise has been the "Monthly Concert of Prayer" which is used by all denominations of Christians. It was originated by the ministers of the Nottinghamshire Baptist Association in 1784. These ministers drew up a resolution calling upon all Baptist churches to observe one stated hour every month in earnest, united prayer for the support of pure religion to the ends of the earth. Their exhortation ran:

"Let the spread of the gospel to the most distant parts of the habitable globe be the object of your fervent requests."*

*See Introduction.

Little did they dream that they were inaugurating the modern missionary enterprise and giving it an agency which would prove to be one of its greatest supports.

The date usually given for the beginning of the modern missionary enterprise is 1792, but we must go back to the institution of this "Monthly Concert of Prayer" in 1784 for its inspiration. It is gratifying to learn that modern missionary endeavor took its origin in prayer.

The situation among the Baptists of England at that time was gloomy. They were not very numerous; the paralyzing pall of a limited theology hung over them; division severed their scattered ranks; they had few ministers of culture; and a general air of discouragement enveloped them. From the earnest hearts of some who felt the distressing weight of inactivity in behalf of the lost, came this call to prayer. Prayer and a great purpose were the powers which brought to this divided and discouraged people unity and leadership. It made a new people and saved them for an honored place in the service of our God and our fellow men. Dr. Andrew Fuller, in speaking of the benefits of the new missionary movement, says: "A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored, and others who had long been poring over their unfruitfulness and questioning the reality of their personal religion, having their attention directed to Christ

and His Kingdom, lost their fears and found that peace which in other pursuits they had sought in vain."

Of course, it cannot be claimed that the Baptists of England originated the idea of foreign missions in modern times. As early as 1705, Frederick IV of Denmark sent out to Tranquebar, India, Bartholomew Ziegenbalg and Henry Plutschau. The Moravians, in 1732, sent missionaries to St. Thomas, and in 1733 sent other missionaries to Greenland. Other Protestant missionaries were sent out from the continent of Europe. These efforts, however, were either in the form of colonies or the missionaries were sent out to colonies already formed. The peculiar distinction of these ministers of the Nottinghamshire Association, under the leadership of Carey, Fuller, Ryland and others was that they organized the first modern Foreign Mission Board, which simple form of organization has led in the marvelous missionary successes of the last century.

At the meeting of the Nottinghamshire Baptist Association, May 30, 1792, William Carey preached his famous sermon on Isaiah 54: 2, 3, in which he sounded the note for missionary effort to the end of time—"Expect great things from God, undertake great things for God." "It was as if the sluices of his soul were thrown fully open and the flood that had been accumulating for years rushed forth in full force and irresistible power."

Even then, the Association, after deliberating

awhile, was just about to adjourn, when William Carey, seizing Dr. Fuller by the hand, imploringly asked, "And are you, after all, going again to do nothing?" This was a dramatic hour. The time at last had come for the turning of the tide. Carey's zeal compelled the Association to take the irrevocable step which resulted in the organization of the first great modern missionary society for the preaching of the gospel in foreign parts. It was resolved, "That a plan be prepared against the next ministers' meeting at Kettering for forming a Baptist Association for the propagation of the gospel among heathen." We shall sympathize with the hesitancy of the brethren and understand the colossal faith of Carey if we will listen to Dr. Fuller's statement of some of the difficulties that faced them. He says: "We were inexperienced in the work; we knew of no opening for a mission in any one part of the world more than another; we had no funds to meet the expense that must attend an undertaking of this kind; our situation in an inland part of the country was inconvenient for foreign correspondence; the persons who would have the management would live at such a distance from each other as to render frequent consultation impracticable; and finally, in forming such a society, there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work entered upon it with much fear and trembling."

Previous to this tidal hour, the hand of God had been shaping a deep undercurrent which eventuated in the action of the Minister's Meeting at Nottingham. Not the least of these Providences had been the shaping of Carey, himself. He was born at Paulerspury, near Northampton, August 17, 1761. His father was a schoolmaster. One of the remarkable traits of the boy was his resolution to finish whatever he had begun, no matter what were the difficulties in the way. He had an intense thirst after knowledge. At fourteen he was apprenticed to a shoemaker. He was converted in 1783—about a year before the issuance of the call to the "Concert of Prayer." On the walls of his shop he hung a map of the world, drawn on sheets of paper, and on it he entered facts concerning the condition of the nations. "Captain Cook's Voyages Around the World" was the first book that called out his sympathies for the heathen. He was pastor at Moulton, where on a salary of $75 a year he struggled to build up the church. Afterward he went to the pastorate of the church at Leicester. At the meeting of the Nottinghamshire Association in 1791, after listening to powerful sermons by Doctors Sutcliff and Fuller, Carey raised the question of the duty of preaching the gospel to the heathen world. The most this Association would do was to call for the publication of Carey's pamphlet which had been prepared for some time, entitled, "An Inquiry Into the Obligations of Christians to Use Means

for the Conversion of the Heathens." This pamphlet, which doubtless contains the main arguments presented in his famous sermon at the Association, in May, 1792, was published a short time before the meeting of the Association.*

Doubtless the period between May and October, 1792, was one of earnest prayer and anxiety. The day for carrying out the instructions of the Association at its meeting at Nottinghamshire arrived. The simple record reads thus:

"At the ministers' meeting at Kettering, October 2, 1792, after the public services of the day were ended, the ministers retired to consult farther on the matter and to lay a foundation at least for a society, when the following resolutions were proposed and unanimously agreed to:

"1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in Brother Carey's late publication on that subject, we, whose names appear to the subsequent subscription, do solemnly agree to act in society together for that purpose.

"2. As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called, The Particular (Calvinistic) Baptist Society for Propagating the Gospel among the Heathen.

*Lately republished in a volume with others entitled, "Highway of Mission Thought." Sunday School Board, Nashville, Tenn.

"3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose and to recommend it to others.

"4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

"5. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of this society.

"6. That the Rev. Reynold Hogg be appointed treasurer and the Rev. Andrew Fuller secretary.

"7. That the subscriptions be paid in at the Northampton Ministers' Meeting, October 31, 1792, at which time the subject shall be considered more particularly by the committee and other subscribers who may be present.

"Signed, John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sherman, Joshua Burton, Samuel Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Timms, whose subscriptions in all amounted to £13:2:6" ($63.52).

The place to which "the ministers retired to consult farther" was in the little back parlor of Mrs. Beeby Wallis, widow of good deacon Beeby Wallis, of the church at Kettering, who had passed away six months previously.

Dr. Godwin, in his sermon preached in Ketter-

ing fifty years afterward, beautifully says: "The origin of the mightiest rivers is often found in some sequestered spot. And Kettering has the honor of being the birthplace of this society; and whatever political or commercial changes may pass over this town, it will descend to posterity associated with all that is great and holy in our missionary enterprise. 'My thoughts are not your thoughts, neither are my ways your ways, saith the Lord of Hosts.'"

The committee met November 13, 1792. A letter from Mr. Carey, who was not present, called attention to the fact that a Mr. Thomas, a surgeon of Bengal, India, was then in London trying to raise money for a Mission to India, and was also very anxious to find a companion to engage in the work with him. Mr. Fuller was appointed to confer with Mr. Thomas.

It developed at the next meeting of the committee, January 10, 1793, that Mr. Thomas was the son of a Baptist deacon at Fairford in Gloucestershire, and that he had gone out early in life as a surgeon to India. He was so affected by conditions in India, that in 1785, while on a visit to England, he was baptized and licensed to preach in order that he might minister to the needs of the people. At the time of the organization of the society, Mr. Thomas was back in England on a second visit and engaged, as indicated, in raising funds for a mission to India. After conference, "the committee being fully of the opinion that a

WILLIAM CAREY

PULPIT IN WHICH CAREY PREACHED

BAPTISTRY IN CALCUTTA, INDIA, IN WHICH JUDSON WAS BAPTIZED

ADONIRAM JUDSON

door was now open in the East Indies for the preaching of the gospel to the heathen, agreed to invite Mr. Thomas to go out under the patronage of the Society; engaging to furnish him with a companion if a suitable one could be obtained. Brother Carey was then asked whether, in case Mr. Thomas should accede to our proposal, he was inclined to accompany him. To this, he readily replied in the affirmative." While the Society was still in session, Mr. Thomas, impatient to see his future colleague, entered the room. Mr. Carey rose to greet him. They fell on each other's necks and wept.

"From Mr. Thomas' account, we saw," said Mr. Fuller, "there is a gold mine in India, but it seems almost as deep as the center of the earth. Who will venture to explore it?"

"'I will go down,' said Carey, 'but remember, you must hold the ropes.' We solemnly agreed to do so, nor while we live shall we desert him."

The question of how to raise the necessary funds now confronted the Society. They were at the beginning of the business of taking offerings for missions, and no habit of giving to this cause had been established. It was a hard task to raise money for a cause so imperfectly understood and against which there was so much positive opposition. As Mr. Fuller tramped through the streets of London, soliciting contributions, often he would turn from the more public streets into side alleys that he might not be seen as he wept over his

meager collections. What a picture! Andrew Fuller weeping through the streets of London was a perfect picture of many another Secretary of a Foreign Mission Board, as he has striven in tearful anxiety to raise funds from reluctant contributors for the cause that lay so heavy upon his heart.

Great affliction came to Carey from the fact that his wife was unwilling to accompany him upon his mission. She was a pious woman and loved her husband, but she did not share with him the desire to go upon a mission in a foreign land. She refused to go, and it was decided that she should remain in England with the children while her husband went out to India. This was a sore trial, but Carey felt called of God to endure it.

Accordingly, he and Mr. Thomas made preparations to embark. They took passage in a vessel sent out by the East India Company. They had not proceeded far before their real mission was discovered, and they were compelled to disembark. In this way they felt for the first time the iron hand of opposition from the East India Company —that commercial organization which obstructed the progress of missions in India for many, many years. Carey and Thomas turned back to London, greatly perplexed. Their misfortune, however, proved to be a blessing in disguise, for before they were ready to sail a little later, on a Danish vessel, Mrs. Carey consented to go with her husband.

On June 13, 1793, this band of missionaries— Carey, his wife, four children, his wife's sister,

and Mr. Thomas—put out to sea on the *Kron Princessin Maria.*

The Progress in America.

To follow Carey and his associates in their efforts to establish a mission in India would be a grateful task. What hardships they endured from poverty, sickness, and the opposition of the East India Company! How glorious that achievement in translating the Scriptures into the language of one-third of the population of the globe and beginning the work which has already resulted in the salvation of millions of the human race! Blessings be upon the Dutch who gave the missionaries asylum and a base of operations at Serampore! The fifteen miles square about that city, owned by the Dutch as a trading station, was indeed a refuge for the storm-tossed of India.

We have dwelt at length upon the rise of the modern mission movement in England, because it has such an important bearing upon the movement among our own people in the United States. But we must now turn aside from these operations to trace the progress of mission sentiment and endeavor in our own country.

It will be seen that as the rise of the great foreign mission movement unified and revived our Baptist brethren in England, the incoming of that same tremendous purpose to preach the gospel to all the world, uplifted and unified our scattered and despised people in the United States.

Mention has been made of the East India Company. Its misdoings strikingly illustrate how the providence of God can overrule the machinations of men and make their very evil deeds praise him. We saw how the refusal of this Company to allow Carey to travel in its ship, delayed him long enough to persuade his wife to go with him. Its refusal to allow other missionaries to sail in its ships caused many missionaries to first sail to America and then take ship for India. When these missionaries were on our shores, they were hospitably received in our homes and presented the cause of missions in our churches. This contact had much to do with creating sympathy in America for the mission work in the Far East. Then, too, the misdeeds of the East India Company provoked Claudius Buchanan, one of its former chaplains, to write "The Star in the East,"* a pamphlet which finally broke this company's power in England and which, republished in America, was largely responsible for the rise of mission sentiment in the United States and the organization of the American Boards. It was the reading of this pamphlet which decided Adoniram Judson to offer his life for service in the foreign field.

Dr. William Staughton, who afterward became the first Corresponding Secretary of the old Triennial Convention, was a member of that famous meeting in England which gave birth to the En-

*Found in "Highway of Mission Thought."

glish Baptist Society. Dr. Staughton became a living link between the Baptists of the two countries, and his influence for missions was profound.

It is not surprising, therefore, to discover that our American Baptists, who had such intimate touch with the English movement, should make substantial contributions to the work in India. This brought Carey into correspondence with the American Baptists. His letters to them were frequent, and some of these letters were published in the *Massachusetts Baptist Missionary Magazine,* the organ of the missionary society which had been organized in 1802 for work among the American Indians. How far all these influences affected the minds of our Baptist fathers cannot be said. They certainly produced a profound impression and were the leaven that permeated our people with a consciousness of their obligation to help evangelize the world.

It would be most interesting if we could trace in detail how the English movement affected our Southern people. We can give only an instance or two. The first church in America to adopt the "Monthly Concert of Prayer" was the old Pee Dee Baptist Church in South Carolina. The news of this event is reported in the English *Baptist Register*, May 13, 1790. The record of the church in Charleston, S. C., deserves especial mention. It not only adopted the "Quarterly Concert of

Prayer," but early adopted the "Monthly Concert of Prayer" in harmony with the suggestion of the English brethren, and did much toward encouraging the organization of these Concerts of Prayer in the churches adjacent to Charleston. So interested in missions was this church that when its pastor, Richard Furman, was about to abandon his purpose to attend the meeting in Philadelphia, which formed the Triennial Convention, "his church overruled his objection, made a liberal contribution for his use, and gave him leave of absence until the winter." It should be remembered also that Richard Furman was one of the most active men in America in gathering and forwarding funds for the support of the work fostered by the English Baptist Society in the Far East. As much as $500 is credited to him in one report. These instances are enough to show that our Southern churches caught the spirit of the English movement and gave to it both prayers and money.

But the greatest hour in the history of missions among American Baptists was the one when Adoniram Judson wrote to Dr. Baldwin, Pastor of the Second Baptist Church, Boston: "Should there ever be formed a Baptist Society for the support of a Mission in these parts, I shall be ready to consider myself their missionary." No trumpet call ever sounded a more imperious note. It was a summons to battle, and the hosts responded with an enthusiasm which did them everlasting honor. What an hour it was!

Among a number of missionaries sent out to the Far East in February, 1812, by the American Board of Commissioners for Foreign Missions (Congregationalist) was Adoniram Judson. On the way out he fell to studying the Scriptures relative to the subject of baptism. He knew he would be thrown into contact with the Baptists of Serampore, and he felt that he should be prepared to controvert their arguments about the manner and purpose of baptism. As he proceeded in his studies, both on shipboard and after his arrival in Calcutta, he became convinced that the Baptist position was the Scriptural one. He presented the matter to his wife, and she soon came to share his views. Soon afterward they were immersed by Dr. William Ward in Calcutta, September 6, 1812.

Luther Rice, another of these missionaries, after weeks of study in Calcutta, and after hearing a sermon on baptism by Mr. Judson, adopted the same views and was immersed by Dr. Ward on November 1, 1812. By these acts a very delicate and trying situation was created. It became apparent at once that the Judsons and Mr. Rice could not proceed further with their fellow missionaries, with whom they had gone out. It was just as imperative that all relations be broken with the Congregationalist Board in Boston, which had sent them out. Both of these steps were unhesitatingly taken. The Judsons and Rice separated from their companions and in-

formed the American Board of their decision. The Baptist missionaries at Serampore generously undertook to care for Judson and Rice until they could get support from either America or England. The question of support was not so serious as the turning from old associations. friends and traditions.

The courageous act of Judson and Rice was met by a response in America just as courageous. The Baptists accepted the challenge and threw themselves enthusiastically into the foreign mission enterprise with a purpose which has made them one of the mightiest missionary forces in all the world. As President Francis Wayland has well said:

"The change in sentiment in Messrs. Judson and Rice was just the event which was required to awaken the dormant energies of the Baptists in America and concentrate them all, in every part of the country, upon one object, truly Christian in its essence and yet denominational in its form. It was universally acknowledged that in this matter the providence of God had left us no option. Not to enter at once and vigorously on the work of missions would be to belie our profession as Christians and expose us to the merited scorn of the whole religious world."

Immediately upon receipt of the letter from Judson announcing his change of views, the American Baptists began to plan for his support. Within a month from the receipt of this letter by

Dr. Baldwin, the "Baptist Society for Propagating the Gospel in India and Other Foreign Parts" was formed in Boston. The first plan was to form societies in this country which should support the missionaries in connection with the parent society in England. The English, however, declined to make such an arrangement, believing it would be better for the American Baptists to organize their own foreign mission work on an independent basis. The Boston society inspired other centers to form similar organizations, and the spread of these societies over the entire country became a marked feature in the development of the foreign mission enterprise.

A great impetus was given to this movement by the return of Luther Rice from India in 1813. Having allied himself with the already organized Boston society, he threw himself with marvelous zeal and industry into the effort to arouse American Baptists upon the subject of foreign missions, telling his story from one end of the country to the other and pleading his great cause with rare eloquence and power.

Soon the foreign missionary societies began to multiply. The "Baptist Foreign Missionary Society of Virginia" was organized in Richmond, October 28, 1813; the Missionary Society in Charleston, S. C., probably in November in the same year; the "Philadelphia Baptist Society for Foreign Missions" in December, and before the close of 1813, the "Savannah Baptist Society for

Foreign Missions," the "Beaufort, S. C., District Missionary Society for Foreign Missions," and the "North Carolina Baptist Society for Foreign Missions" came into existence. By the time of the general meeting in Philadelphia, May 18, 1814, societies had been formed in Baltimore, Fredericksburg, Va., Washington, D. C., Kentucky, Delaware, and in other sections of the country. This movement was fostered chiefly by Mr. Rice, who organized twenty-five new societies and enlisted many more in the first year of his service after his return.

It soon became evident that some sort of concerted action was necessary to give continuity to the work and to carry it forward in the most economical and effective manner. Accordingly, on the 18th of May, 1814, there assembled in Philadelphia thirty-three delegates representing the missionary societies and other religious bodies of the Baptist persuasion from eleven different States and from the District of Columbia, for the purpose of "organizing a plan for eliciting,* combining, and directing the efforts of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen and to nations destitute of pure gospel light." This Convention, small in numbers but weighty in influence, has the added significance of being the first national gathering of the Baptists of America.

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*See Appendix "B."

Richard Furman, of Charleston, S. C., was chosen President of this Convention. He was, "perhaps the foremost Baptist in America." Thomas Baldwin, of Massachusetts, to whom Judson had written announcing his change of views, was chosen Secretary.*

After six days' deliberation, a Constitution was adopted which formed the "General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions." This Convention became known as the Triennial Convention from the fact that it met every three years.

The Constitution‡ of this Convention provided for the appointment of a Board of twenty-one Commissioners called "The Baptist Board of Foreign Missions for the United States," which should transact business during the recesses of the Convention. The first meeting of the Board was held May 24, 1814. Mr. Rice and Mr. Judson were appointed as missionaries, and provision was made for their support. The English Baptist Missionary Society was informed of these actions, and that the American Board was ready to reimburse the English Missionary Society for the funds advanced to Mr. Judson.

From the formation of the Triennial Convention in 1814, down to 1845, the work of American Bap-

*See Appendix "C."
‡See Appendix "D."

tists, North and South, in foreign missions was conducted by the Foreign Mission Board of this Convention. In 1815 and 1816, South Carolina was the largest contributor to the work of the Board. In 1818 this honor fell to Virginia. Georgia led in 1837. The five States leading in total contributions from its organization in 1814 to the organization of the Southern Baptist Convention in 1845, were New York, Massachusetts, Georgia, Virginia, South Carolina.

Southern Baptists, then, should not fall into the error of thinking that their interest in foreign missions began with the organization of the Southern Baptist Convention in 1845. Luther Rice traveled extensively in the South, laboring in behalf of missions, and was everywhere loved and cordially welcomed. He sleeps in a cemetery near Edgefield, S. C. The great career of Judson, who died in 1849, is practically spanned by the period covered by the life of the old Triennial Convention. Southern hearts and hands were with him, and his devoted co-laborers, in their great work in Burmah. It was a Southern man, E. A. Stephens, of Georgia, who completed the Burman-English Dictionary on which Judson was laboring when he died. The remarkable work done in Sierra Leone on the West Coast of Africa originated in Richmond, Va., and after it was taken over by the Triennial Convention, received the heartiest coöperation from Southern people. The affection of Southern Baptists for the work performed by the

old Triennial Convention was eloquently voiced in the minutes of the first Convention, in 1845. Indeed, the thrilling story of the heroism, the sacrifices, and the achievements of these early days is the priceless heritage of the whole Baptist family in America.

Mission Dates to be Remembered.

1784. Monthly Concert of Prayer recommended by the Nottinghamshire Baptist Association.

1792. May 30. Carey Preached Famous Sermon on Isaiah 54: 2, 3.

1792. October 2. "The Baptist Missionary Society for Propagating the Gospel Among the Heathen," formed at Kettering.

1793. June 13, Carey and Thomas sail for India.

1812. February 19, Judson sailed for India.

1813. February. "Baptist Society for Propagating the Gospel in India and Other Foreign Parts," organized in Boston.

1813. October 28, Institution of "The Baptist Missionary Society of Virginia."

1814. May 18, Meeting of "The Baptist General Convention for Foreign Missions" (Triennial Convention) in Philadelphia.

1845. Southern Baptist Convention organized in Augusta, Georgia.

CHAPTER II.

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

In 1845 it became apparent to Baptists, both North and South, that a separation was inevitable on account of divergent views upon the question of slavery. The Southern people could no longer be induced to support a Board which declared it would not appoint a Southern man to be a missionary if he were a slaveholder, and the Northern churches were becoming disrupted by the heated discussions which were being held in all their churches. So far had this dissatisfaction gone in the North that in 1843 there was organized in Boston a Free Mission Society, for the expressed intention of not coöperating with the Southern churches and in opposition to the Foreign Mission Board of the Triennial Convention. Furthermore, the Boston Board was so far remote from the South that it was unable to cultivate very satisfactorily the Southern field. A separation was necessary, therefore, to save the mission cause, both North and South. In 1845, the Virginia Foreign Mission Society issued an address suggesting that a convention be held in Augusta, Ga., in May of that year "to confer on the best

means of promoting the foreign mission cause and other interests of the Baptist denomination in the South."

In response to this call of the Virginia Foreign Mission Society, 328 delegates from eight Southern States and the District of Columbia met in Augusta, Ga., May 8, 1845, and organized the Southern Baptist Convention. This Convention issued an address in which in the following language it showed clearly that the Constitution was essentially the same as that of the old Triennial Convention:

"The Constitution we adopt is precisely that of the original union; that in connection with which, throughout his missionary life, Adoniram Judson has lived, and under which Ann Judson and Boardman have died. We recede from it no single step. . . . We use the very terms as we uphold the true spirit and great object of the late 'General Convention of the Baptist Denomination of the United States.'"

It should be borne in mind that this separation was not over any point of doctrine, but was over the practical promotion of the activities of the denomination. The Southern Baptist Convention was not formed in a factional spirit. We must accept as genuine the purpose of this Convention as declared in the following resolution:

"*Resolved,* That for peace and harmony, and in order to accomplish the greatest amount of good, and for the maintenance of those Scriptural prin-

ciples on which the General Missionary Convention of the Baptist Denomination of the United States was originally formed, it is proper that this Convention at once proceed to organize a Society for the propagation of the gospel."

The Augusta Convention provided for two Boards, one for foreign and one for home missions, which should serve as large Committees to transact the business of the Convention between the meetings of that body. It would be a pleasing task to trace here the inspiring work the Home Mission Board has carried forward during these fifty-odd years, but the limits of this sketch do not permit us. We must give our attention to a brief discussion of the work done by the Foreign Mission Board.

Immediately after the Convention in Augusta, the Foreign Mission Board, composed of twenty-one members, living in Richmond, Va., and a Vice-President in every Southern State, organized for business. The history of this Board falls naturally into three periods. The period of beginnings, 1845–1860; the period of retardment, 1861–1879; the period of enlargement, 1880 to the present time.

Period of Beginnings, 1845–1860.

After searching diligently for some months, the Board selected Rev. James B. Taylor, D.D., of Virginia, to be the Corresponding Secretary. Dr. Taylor accepted and conducted the administrative

work of the Board with signal ability and statesmanship until 1871.

The selection of fields and the securing of missionaries to occupy them was a difficult task. The first field to which missionaries were appointed was China. In 1845, J. L. Shuck, I. J. Roberts, Samuel C. Clopton, and George Percy were appointed to labor in China. Shuck was the first Baptist missionary ever to be located in China. He had been sent out in 1836 under the Foreign Mission Board of the Triennial Convention. When the Southern Baptist Convention was formed, he, being a Virginian, naturally sought employment under the new Board, and received from it the first commission it ever gave.

From the time when Lott Carey and Colin Teague (both colored) went out from Richmond, Va., to Liberia, on the West Coast of Africa, in 1821, under the appointment of the Triennial Convention, the effort to reach the millions of Africa had been cordially supported by Southern Baptists. It was to be expected, therefore, that when our own Convention was formed, our Board would immediately plan to send missionaries to the African continent. Accordingly, in the fall of 1846, John Day and A. L. Jones were appointed to serve in Liberia. These two fields were the only ones occupied by the Board during this first period. In 1859, the Board resolved to enter Japan, but the approach of the Civil War delayed this for many years.

It was necessary also to determine upon the policies which should control the operations of the Board in foreign lands. With statesmanlike foresight and skill, the policies were inaugurated which have since required but slight modification. The Board's first Report outlined procedure along evangelistic, educational, and medical lines.

Mr. Francis C. Johnson, of South Carolina, on account of his exceptional ability, was sent to China in 1846 to undertake the special work of instructing native preachers. Today the school work has been enlarged, until all kinds of schools, from the Kindergarten to the College and Theological Seminary are employed. These schools gain the sympathy of the people to a very remarkable degree, and thus become very effective evangelistic agencies.

The problem of enlisting the masses of our people in behalf of the mission cause was graphically stated by the first Corresponding Secretary of the Board. "The population of the South is comparatively sparse. Our churches are not of easy access, their members being scattered often over many miles of territory. Our forces are not well trained, nor are their capabilities brought into suitable exercise. . . . Our country is not filled up with towns and villages. They are principally agriculturalists, and must be visited upon their farms, or called together at their country places of worship."

The Board addressed itself diligently to the

solution of this problem. Effort was made, with varying success, to employ agents who would represent the cause of missions in their several States. The *Southern Baptist Mission Journal* was called into existence to help supply information. The Secretary, who at first gave only a portion of his time to the Board, soon turned his entire attention to the development of the field, both at home and abroad. He went among the churches trying to rally them to the support of the cause. In 1854, Dr. A. M. Poindexter, of Virginia, was elected Assistant Secretary and wrought most efficiently. One of the greatest impulses given to the foreign mission cause was by J. L. Shuck. He, in company with Yong Seen Sang, a native Chinese convert, was visiting in this country at the time of the organization of the Convention. Mr. Shuck and Mr. Yong were asked by the Board to visit the churches. Wherever they went, they created deep interest in missions and gave an impetus to the cause which was felt for many years. That these agencies quickened the missionary zeal of Southern Baptists is demonstrated by the fact that the contributions for foreign missions increased from $11,689.05 in 1845, to $41,195.07 in 1860.

In the latter part of the '50's, the outlook was bright for a splendid advance in foreign mission endeavor. The work in China and Africa had been firmly established. Already the Board had undertaken to open the work in Japan and Brazil,

and was considering other fields. But in 1860 the War Cloud arose, and the impending storm began to chill the activities of the people.

Period of Retardment, 1861–1879.

The Civil War, which destroyed so much wealth and decimated the population of the South, crippled most seriously the activities of the Foreign Mission Board. The hopeful progress just preceding the War received a violent check when this fearful strife began.

The income of the Board fell until in 1863 it amounted to only $8,634.43. Even if the income had been larger, it would not have been possible to send the money to the missionaries at the front because of the blockade that was maintained so rigidly against the South. So little could be done that Dr. Taylor, the Secretary of the Board, engaged himself to the Virginia Sunday School and Publishing Board to give a portion of his time as a colporteur among the hospitals of Richmond, and Dr. A. M. Poindexter, the Assistant Secretary, retired to his farm.

Correspondence with the missionaries was very limited, and at times entirely cut off. In this crisis, the good offices of the brethren in Maryland and Kentucky were most generously tendered to the Board. These two States suffered less than the others from the ravages of the War, and being on the border, could communicate more easily

with the outside world. These brethren raised considerable sums of money and forwarded them to the missionaries. Had it not been for this generous action by the Maryland and Kentucky Baptists, our missionaries would have suffered far more than they did.

Of the actions of the missionaries, themselves, the Report of 1866 can best speak. "The brethren connected with the different missions deserve especially the grateful thanks of the Board for their considerate regard to our condition by voluntarily reducing their stipulated allowance and otherwise, by a partial arrangement for their own support. As the Board had authorized them in the event of straitened circumstances, to secure loans, it is easy to see how an embarrassing debt might have been created from which it would have been difficult to release ourselves. But these brethren preferred to suffer privation and hardship, being willing to share with the sorrowing ones at home who were drinking in various forms the bitter cup of affliction."

The War left the South stunned and impoverished. Thousands of those who had contributed to missions before the War now lay dead on the battlefields. Many plantations, previously flourishing, were now deserted and profitless. Notwithstanding these conditions, our Baptist hosts rallied with wonderful devotion to the support of foreign missions and instructed the Board to as quickly as possible resume all work undertaken

previous to the outbreak of the War. The debt of $10,000 which was on the Board at the close of the War was soon wiped out, and by 1879 the income was rapidly approaching the proportions reached in 1860. Italy was entered in 1870, and the work attempted in Brazil just before the War, was resumed in 1879. In 1875, the *Foreign Mission Journal,* which had been suspended during the War, was revived, and in the same year the Board undertook to rehabilitate the long-neglected work in Africa.

On the 11th day of December, 1871, Dr. J. B. Taylor, Corresponding Secretary since the organization, resigned, and eleven days afterward passed to his heavenly reward. Of his distinguished services, the Board makes the following record:

"Rev. J. B. Taylor, D.D., has been the only acting Corresponding Secretary of this Board. During the whole period of its existence, extending through twenty-six years, he has performed the duties of his office with a diligence, fidelity, and disinterestedness never excelled, and with a judgment and prudence and efficiency rarely equalled. He has been in truth the life and motive power of the Board."

The year 1879 is taken as the close of this period, because that date marked a significant turning point in the history of the Southern Baptist Convention. The fact of slavery was the greatest single cause for the formation of the Southern Baptist Convention. When, therefore,

the War was over and Reconstruction days had passed, it was natural that the question should rise whether American Baptists should not reunite their activities. The Convention held in Atlanta, 1879, finally decided that the separate organization should be continued. Many considerations influenced this decision.

"But the sturdiest prop of an institution that was almost ready to fall was the Board of Foreign Missions. They had no rivals in prosecuting the foreign mission work of Southern Baptists. On either side of the Mississippi, all States and Territories were opened to them; their agents were kindly welcomed everywhere. By consequence it was in their power to exhibit a degree of prosperity that was unequaled for that time and to present reports that were always gratifying and often surprising. Friends of the Convention could urge with entire propriety that there was no serious call to surrender as long as this creditable work remained intact."—*Dr. William H. Whitsitt, in Jubilee Address, Washington,* 1895.

PERIOD OF ENLARGEMENT, 1880 TO THE PRESENT.

With the question of the separate existence of the Convention settled and the South in some measure recovered from the retarding circumstances incident to the Civil War, the Foreign Mission Board found itself in 1880 upon the threshold of a new era in which it might hope and plan for extensive enlargement.

It was possible now for the Board to look to other fields and to equip more adequately the stations already established. The first year of this period was signalized by the establishment of a Mission in Mexico. Japan was entered in 1889, and a mission was established in Argentina in 1903, thus bringing the number of countries in which the Board labors up to seven.

Great advancement has been made, but we should not imagine that it was effected without arduous toil and in the face of serious difficulties. Dr. H. A. Tupper, who became Secretary on February 20, 1872, did heroic service in spite of poor equipment on the foreign fields and difficult though ever-improving conditions in this country. For more than twenty-one years this faithful servant labored for the Board, and was permitted to see its work quadrupled both in workers and contributions. He resigned his position on June 30, 1893.

"Between these dates—February 20, 1872, and June 30, 1893—the voluminous records of the Board and of the Southern Baptist Convention contained on almost every page some proofs of the zealous, assiduous, faithful, incessant labors of this very modest, quiet, Christian gentleman In every State of our vast domain and in every continent of the globe, his autograph letters have carried wise advice couched in terms of kindly sentiment and most courtly politeness, while his unwritten record stamped upon the minds and hearts

of members of the Board and missionaries under our appointment is beyond the power of human language to represent. Eternity alone will suffice to estimate the power of his faith, his calmness, his prudence, his consecration."

Dr. R. J. Willingham was called to the Secretaryship and began his work September 1, 1893. Coming from a successful pastorate in the First Baptist Church, Memphis, Tenn., he threw himself into the work and conducted a campaign for advancement in the face of debt and many discouragements, with the magnificent results that the reports of the years eloquently display.

During the entire existence of the Board there have been only three Corresponding Secretaries—Drs. J. B. Taylor, H. A. Tupper, and R. J. Willingham. At different times the Board had also an Assistant Secretary. Rev. A. M. Poindexter, D.D., served with Dr. Taylor; Rev. T. P. Bell, D.D., with Dr. Tupper; Rev. E. Y. Mullins, D.D., Rev. A. J. Barton, D. D., Rev. E. E. Bomar, D.D., with Dr. Willingham. It is hardly possible to overestimate the value of the services of this group of Assistant Secretaries. They gave themselves unstintedly to the cause, and their labors contributed in a large way to the splendid success attained by the Board.

No history of the Foreign Mission Board would be complete without special recognition of the untiring zeal and unfailing support our women have given to this cause. When Yong Seen Sang

was appointed missionary in the first year of the Convention, the Woman's Society of the First Baptist Church, Richmond, Va., undertook his support and kept it up for more than thirty-five years. The first plan was that the women should undertake the support of the women missionaries. There was a special report upon the women's work in the Convention in 1872, which urged that the organization of female societies be encouraged in all the churches. A similar report in 1876 conveys the information that, "In many of our churches, female missionary societies have been organized for the support of female missionaries. Perhaps the largest group of these societies is in South Carolina, where they already number as many as sixty-eight, and have greatly increased the missionary contribution in that liberal State. Others of a similar sort exist in Maryland, Virginia, Georgia, Alabama, and Kentucky, and no doubt in some additional States, but we are unable to report their number. It is desirable that they be established in all. Female societies, coöperating in the general work of the Board, have from the beginning largely contributed to its revenues and successes, especially in the older States, but we doubt not that this specific object will awaken an interest in behalf of missions such as they have never cherished heretofore."

In 1888 the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, was organized in the form under which it operates to-

day, with central Committees in all the States. Its work is auxiliary to all of the Boards of the Convention. This new organization has greatly increased the efficiency of the women's societies.

In addition to raising large sums of money for both home and foreign missions, the Woman's Missionary Union maintains an extensive mission literature department at its headquarters in Baltimore, Md.; a home for missionaries' children in Greenville, S. C., and a Training School for women in Louisville, Ky. Miss Annie W. Armstrong was the capable Secretary for the first eighteen years of the Union's history. Her self-sacrificing devotion and intelligent direction contributed one of the most signal services ever rendered the cause of missions in the South. She was succeeded by Miss Edith Campbell Crane, who serves efficiently in this same capacity today.

We have attempted in the preceding pages to pass in review the glorious history of the Southern Baptist Convention from the time of its formation down to the present day. It has not been possible to portray the difficulties, the heartaches, the anxieties which the Board and its missionaries have felt during these trying years. With the deepest gratitude we give praise to God for his wonderful blessing and for his faithful guidance through all the problems down to this good hour. He has enlarged our work until it wins our cordial admiration and leads us to expect far larger achievements in the years to come.

Methods of the Board.

The Board is composed of twenty-one members who reside in Richmond, and a Vice-President in every State. It is appointed annually by the Southern Baptist Convention, to which it makes report. It is served at the present time by R. J. Willingham, Corresponding Secretary; William H. Smith, Editorial Secretary; S. J. Porter, Field Secretary; T. B. Ray, Educational Secretary; R. R. Gwathmey, Treasurer. The Secretaries and the Treasurer are the only members who receive any salary.

The work of the Board is divided into four departments, each in charge of a Secretary. Dr. R. J. Willingham has charge of the General Administrative Department, and exercises a general supervision over the entire work of the Board. Dr. William H. Smith has charge of the Editorial Department, and edits the *Foreign Mission Journal* and other pamphlet literature. Dr. S. J. Porter has charge of the Field Department, and through the Vice-Presidents of the Board in the hundreds of Associations in the bounds of the Convention and by visiting the churches and conventions, keeps in touch with the home field. Dr. T. B. Ray has charge of the Educational Department, and through organizing Mission Study Classes in the churches, schools, and colleges, circulating missionary literature, visiting Conventions, Summer Assemblies, and churches, endeav-

ors to foster the study of missions. Of course, each Secretary assists in all departments of the Board's work as far as possible.

The administrative work of the Board is done in the regular Board meetings held on the second Tuesday in every month, with an occasional called meeting. Every matter of importance is referred to a committee and receives careful consideration before it is presented to the Board. There are committees on China, Africa, Japan, Italy, Mexico, Brazil, Argentina, Finances, Appointments, Publications, Ways and Means, Woman's Work, and Young People's Work.

On every field there is a regularly organized Mission. A Mission is made up of the missionaries who are laboring in any particular field. For instance, there are four Missions in China, one consisting of the workers in South China, called the South China Mission; another, the workers in Central China; another, the workers in North China; a fourth, the missionaries in Interior China. The Missions consider the work of their respective fields, and from time to time make recommendations to the Board. Of course, the Board is in constant communication with the individual missionary. Once a year the Mission meets and adopts an estimate of expenses for the coming twelve months, including salaries of the missionaries and of the native helpers and buildings and other equipment required. This becomes the basis of appropriations by the Board, the

funds available and the needs of all the fields being taken into consideration.

The work of the Foreign Mission Board upon the foreign fields is divided into four departments —the evangelistic, educational, medical, and literary. It should be remembered, however, that these divisions are for the sake of definition. They overlap in many ways, and the object of all of them is to bring the gospel of Christ in saving power to the knowledge and acceptance of the people. Everything is made to contribute to this one great end.

The evangelistic work consists of those labors of the missionaries which have to do directly with the proclamation of the gospel and with the directing of the religious work of the Mission. All of our missionaries, whatever may be their technical work, preach the gospel and endeavor to win men to Christ through personal work. All share in the organization of churches, the conducting of Sunday schools, and preaching tours.

The educational work consists of all forms of school work, from the Kindergarten in which the most elemental work is done, up through the Academy, the College, the Theological Seminary. These schools are effective means of reaching the people, and render them more receptive to the gospel message. The importance of the impression made upon the child's mind in these schools cannot be estimated, and the necessity of having

a trained native ministry is of transcendent moment.

Industrial school work has been recently added in one or two fields. It aims to make the students self-supporting, giving them an education and a trade at the same time. This makes those who are unsuited for teachers enlightened wage-earning citizens and more efficient church members.

The medical missionary is necessary both for protecting the lives of the missionaries and for the good he can accomplish in winning the sympathy of native people. Our physicians in China, Mexico, and Africa are exercising a far-reaching influence. As they treat their thousands of patients, they turn many to Christ.

Christian literature is an exceedingly important factor in every stage of mission endeavor. Large quantities of tracts, Bibles, periodicals, books, must be provided by the missionaries to enlighten the people about the gospel and to counteract the evil effects of some other literature which comes from our shores. In some countries we have established printing plants and publishing houses whose successes have demonstrated their usefulness.

The income of the Board is from two sources. The main source of income is from the free-will offerings of our people all over the bounds of the Southern Baptist Convention. This, in the last few years, has greatly increased but is still altogether inadequate to meet the distressing and imperative needs.

The other source of income is from legacies which are received from time to time. Not a large sum has been received in this way, but it is increasing every year. Occasionally, gifts are made to the Board on condition that an annuity be paid the donors during their lifetime.

All contributions are received by the Treasurer, deposited by him in bank and acknowledged promptly by mail and in the *Foreign Mission Journal.* Once a month, he makes a full report to the Board of all funds received and paid out. The Treasurer pays out all money on the order of the Board, for which he receives vouchers which are examined by the Auditor of the Board and duly reported under his certificate. The annual report of the Treasurer, after being audited by the Board, is printed in the Minutes of the Convention.

The appointment of new missionaries is a serious responsibility. When anyone wishes to be appointed as a missionary of the Foreign Mission Board, he makes application to the Corresponding Secretary, who then sends him a blank form to ascertain the leading facts about his life, his spiritual experience, educational attainments, experience in religious work, field preferred, and other important points. The Secretary also corresponds with the friends and acquaintances of the applicant and endeavors by diligent inquiry to discover the fitness of the applicant for appointment to the work of a foreign missionary. The applicant is given a thorough medical examination by a com-

petent physician, and the statement of this physician is passed upon by the Board's consulting physician in Richmond.

After all the information has been gathered and the Board is satisfied that the applicant is probably suitable, he is requested to come before the Board for examination. At this examination he is questioned as to his conversion, his acceptance of Baptist beliefs, and his call to the mission work. If the applicant successfully passes these examinations, he is appointed and his field is assigned.

When the young missionary is ready to start to his field, a railroad ticket is bought direct to the Atlantic or Pacific seaboard, his steamer ticket having been provided beforehand.

In general, it is expected that missionaries spend seven years on the field before returning home for the first furlough, and that their second term of service cover nine years, but owing to climatic conditions, sickness, etc., this varies very much with different workers.

The Board has sent out 549 missionaries, of which 246 now are in the service. In addition to these, there have been a larger number of native workers. A few of the missionaries have died of old age and a smaller number by violence, but the majority of those who have died have succumbed to the effects of hostile climates and overstrain in their work. Whatever have been the hardships, these missionaries have been and are today as happy and hopeful a band as can

be found anywhere. They for the joy that is set before them endure their crosses. They have said with the Apostle, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify of the grace of God." Let us thank God for such as these. May a spirit of consecration like theirs so abound that our churches will give increasingly to these missionaries and the Board which is appointed to sustain them, sympathy and support.

THE FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

1. Organized May, 1845.
2. Fields entered.
   China, 1845.
   Africa, 1846.
   Italy, 1870.
   Brazil, 1879.
   Mexico, 1880.
   Japan, 1889.
   Argentina, 1903.
3. Corresponding Secretaries.
   Rev. J. B. Taylor, D.D., 1845–1871.
   Rev. H. A. Tupper, D.D., 1872–1893.
   Rev. R. J. Willingham, D.D., 1893 to the present.
4. Present Secretarial Force.
   Rev. R. J. Willingham, D.D., Corresponding Sec'y.
   Rev. William H. Smith, D.D., Editorial Secretary.
   Rev. S. J. Porter, D.D., Field Secretary.
   Rev. T. B. Ray, D.D., Educational Secretary.
5. Woman's Missionary Union organized, 1888.

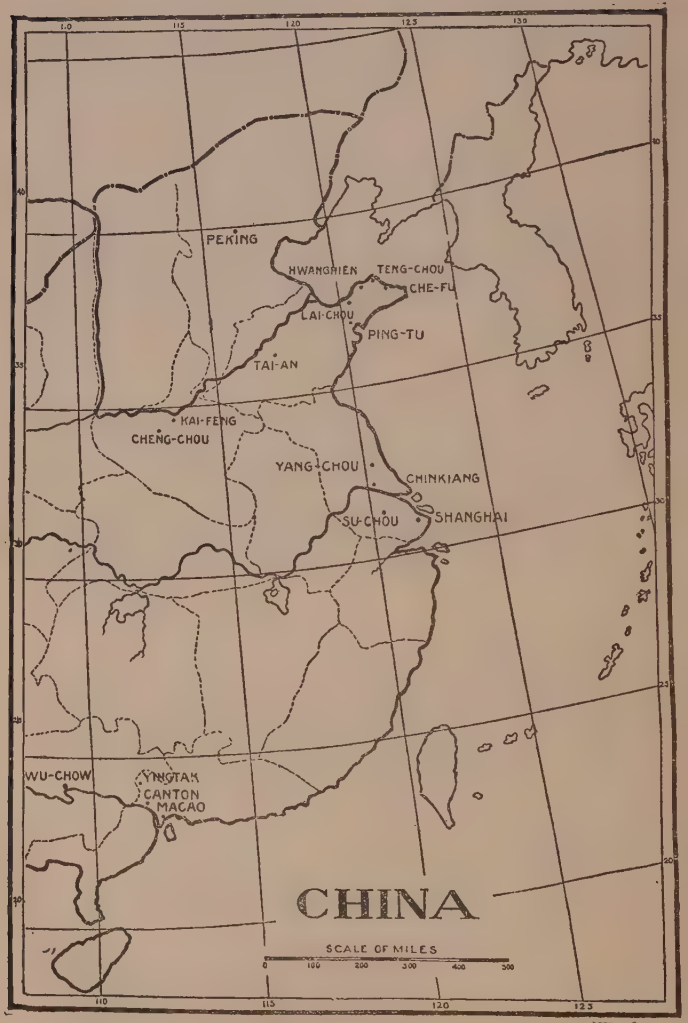
HILLMAN COLLEGE
CLINTON, MISS.

CHAPTER III.

THE SOUTH CHINA MISSION

The first Baptist missionary to China was the Rev. J. L. Shuck, of Virginia, sent out by the Triennial Convention in 1836. He first located at Macao, and in 1842 he moved east forty miles to Hong Kong. In 1844 he and Rev. I. J. Roberts moved to Canton. When our Convention was organized, in 1845, Mr. Shuck was engaged by our Board to continue the work in Canton. His visit to America, accompanied by Yong Seen Sang, our first Chinese preacher, created much interest in mission work in China. After Mr. Shuck's return to China, he located in Shanghai. Mr. Roberts became a member of our mission. He had previously been conducting an independent mission, and worked mainly in Canton. He was for some time, a kind of adviser to the leader of the Tai Ping rebellion. He organized a small church, which was disbanded after he left Canton. Mr. Roberts died at Upper Alton, Ill., in 1866, of leprosy which he contracted by having some lepers live in one of the lower rooms of his house.

There were quite a number of missionaries to join the mission up to the time of Dr. R. H. Graves' arrival, in 1856. Among them, Mr. Gail-


PEKING
HWANGHIEN
TENG-CHOU
CHE-FU
LAI-CHOU
PING-TU
TAI-AN
KAI-FENG
CHENG-CHOU
YANG-CHOU
CHINKIANG
SU-CHOU
SHANGHAI
WU-CHOW
YNGTAK
CANTON
MACAO
CHINA
SCALE OF MILES
0 100 200 300 400 500

lard was the most useful and most popular with the Chinese. The early members remembered him most affectionately. He was killed in 1862 by his house being blown down on him in the great typhoon of July of that year, when some ten thousand Chinese were killed.. Up to this time, two churches had been organized—the First Church, in the old city, of which Dr. Graves is co-pastor, and the Shiu Hing Church, eighty miles west of Canton. For three years before the destructive typhoon, Dr. Graves had done considerable country work, and had opened a station at Wuchow in the Kwongsi Province. He now had to live in Canton and give most of his time to work in this great city.

There were many dangers and hardships passed through during the Opium War, the Tai Ping rebellion, and our Civil War in America. Many of these have never been made known to the world. These were the times when the foundations of our work were being well laid. There was steady growth. When Dr. Graves took his first furlough after fourteen years of hard, faithful labor, there were 120 members. He is still at the helm, and has led to our present large and successful work. This is due largely to his strong faith, perseverance along Scriptural lines of work, to his conservatism and his untiring energy. He never stops work. It is the plodder that succeeds in China.

Our Plans of Mission Work.

We have stood for the preaching of the gospel as God's plan for the salvation of the people. This we have done in the chapels, on the streets, in the market towns, in the villages, and everywhere we could get hearers. It is true that much of this work has not yielded much apparent results, but the sowing of the seed has been far and wide, and we are gathering in the harvest in many ways and places.

Much itinerating has been done up and down the numerous waterways of this mission field. We have sought to make much use of our members and native preachers in this work. We would hire a boat and take trips of from a few days to a month. This boat would serve as our home. When we came to towns and villages, we would stop and preach, and talk to the people as we walked and sold tracts or Scriptures. Several of us would preach short sermons at the same place. We would learn much from each other.

The distribution of Scriptures and Christian literature is a very important part of our work. When itinerating we carry a good supply. While some are preaching, others are selling tracts to those who are too far away to hear or that do not want to listen. It is a good plan for the preacher to begin by telling in brief the contents of a tract or a gospel. Those who may be interested will buy a book, and the truths will be fastened in the

mind when the preacher has passed on. There has been a gracious harvest from the distribution of Christian literature. It has not always been the policy to sell the Scriptures and tracts. I had not heard of any being sold up to 1871. On our first country trip up the West River, in 1871, the selling came about in this way. Mr. and Mrs. Piercey, of the Wesleyan Mission, and myself and wife came to Wingon Market. There was a big crowd of people present. We went out to distribute our literature. The Chinese are anxious to get anything when it is free. They crowded upon Mr. Piercey and took his books from him, tearing many of them in the scuffle. I managed to hold on to mine. I then urged that we sell the tracts for a nominal price. He did not like the idea, but I persisted, and he said, "Well, when we come to another market town, if it is market day, we will try selling. A few days later, we came to Luk Po, a large market twenty miles west of Shiu Hing. There was a big crowd present. We filled our canvas bags, and having agreed upon the price for each tract and gospel, we mounted an ater, a raised platform of stone about two and one-half feet high. When we told the people that our literature was for sale, it had a very quieting effect on them. This gave us a chance to tell what the tracts were and why we sold them. Soon some one bought one. Then "they went like hot cakes." We sold all the gospels and tracts that we had with us.

This was the beginning, so far as I know, of the selling of tracts to the natives in China. From that day to this, we have been selling. Only in exceptional cases does anyone give them away now. Some of the older missionaries used to remonstrate with me for selling tracts, but all have adopted this policy.

One good brother, probably to show me how to do the work, sent two coolie loads, four big baskets, of literature with some brethren to give the books to the students who were attending the triennial examinations in the neighborhood of our chapel. They were instructed to give to those who wore long gowns. The short-coated people did not like this. These gathered a crowd and charged upon them and took their books away from them. People are more likely to read and appreciate that which costs them something. And those who can't read are not going to waste their cash for tracts. We have many evidences of the value of this work in interesting and in saving many people. There is great need for men and women with gifts for writing tracts and books for use in this work. It would be hard to over-estimate the importance of producing and distributing Christian literature in China. The Chinese have great reverence for the printed page. They are a reading people. Newspapers and periodicals are increasing very rapidly here. I cannot think of a wider field of usefulness than this offers to those who love and are gifted in this work.

By our preaching and the distribution of Christian literature up and down this field, we have sown the good seed and some have been won to Christ. These we have sought to cultivate and develop. Thus following the lead of God's providence, we have opened up nearly all of our twenty-eight churches and about fifty other stations where we have some members and regular preaching. Connected with these we have about 4,000 members. One preacher often has charge of more than one station. These are connected with some central church.

The Chinese live in cities, towns and villages. This is favorable to the evangelizing of these places, and as we gain more members in these places, it will lend itself to the better development of these Christians.

Where there are enough members in a locality, we hold occasionally Bible classes for a week. Those interested and the inquirers attend. This is our best way to teach them the truths of the Bible and instruct the Christians as to their duties as church members to each other and to the unsaved. We usually have one or more of the pastors or preachers to help in teaching. And much attention is given to teaching them to sing. The young learn to sing very well. The old try, and make a noise, which is better than to be mum. This class work gives us opportunities to study our people and see who are leaders and who will do to become preachers and should go to the Sem-

inary to prepare themselves for more efficient work.

As our numbers increase, we must give more attention to education. A large mass of uneducated and untrained members is, to a considerable extent, a dead weight. Therefore, it is necessary for the missionaries to give much of their time to this work, along many lines. The Theological Seminary is of prime importance. The Graves Theological School at Canton is well started with three foreign teachers—Drs. Graves, Greene, and Brother Anderson—and one native professor, Ue Sui Wan, giving all their time to teaching. The Seminary is patterned after the Seminary in Louisville. Special attention is given to teaching the Old and New Testaments. The students are expected to do much preaching, selling of tracts and teaching in the Sunday schools. On the first day of the month, "Missionary Day," a special address is given by some one not connected with the school on subjects that will instruct in general missions in the world and at the same time stimulate to more practical work. Reports are made by the students of their work for the month. From this institution we are sending out some strong men for the pastorate and to do evangelistic work. We need more teachers, another building to cost about six thousand dollars (gold), and to accommodate sixty more students. The students are coming as fast as we can house them and teach them. We enrolled sixty-one students this year.

The Academy at Canton, schools at Wuchow and Yingtak, are preparing young men for all departments of our work and different avocations in life. The Academy at Canton is well housed, has a good staff of teachers and over one hundred students. This school is doing splendid work. It is not a mission school, but is run by the Baptist Chinese. It is adjoining our Mission Compound, and is carried on in closest sympathy and the heartiest coöperation with our missionaries. The same thing is true with the schools at Wuchow and Yingtak. From these schools, many of our brightest and most promising preachers, doctors, merchants, and men in all departments of life come.

The Girls' and Woman's Boarding Schools at Canton, Wuchow, Yingtak and Shiu Hing are doing a very fine work and one that is necessary for the permanency, efficiency, and growth of our work. Almost any number of our women could get government and other schools to teach if they were prepared. The boarding schools are preparing these girls for teachers, to be wives of preachers, to be Christian mothers, to be Bible women. The schools for women are teaching the married women to read. Many of these women are the wives of our preachers and leading members. It is of first importance that our preachers have wives that can help them in their work instead of being a hindrance. It is rather pathetic as well as amusing to see these mothers and grandmothers

learning to read, with their little ones on their backs or at their sides. And these Woman's Schools are for the training of Bible women, too. Our work needs many more Bible women. These schools are training hundreds of girls and women for the openings to be found in the awakened China. It is difficult to realize the hardness, the magnitude, and importance of this work. These schools are to be valued and fostered for the growth and bringing in of the Kingdom of Christ.

There are day schools for boys and girls. These are to be increased as our work progresses. These young ones, and there are many of them, must receive their primary education at home. This is the great opening for many more teachers, men and women. Every church and station should have its Christian school. We cannot afford to have our children go to heathen schools. The places where Christian schools should be started are almost without number. This presents a splendid field for a general superintendent of such schools.

The importance of medical work has been so often told that one hardly knows how to tell it in a way that will not be commonplace. There is the widest field in the world for this Christ-like work of healing the sick. I know of no kind of mission work that so readily wins the approval of all classes of people. It is a means of relieving untold suffering, saving many lives, and bringing many into the kingdom. By the healing art, much prej-

udice to the gospel and the missionary has been broken down and many individual hearts have been opened to the truth and many homes opened to Christ's messenger and many communities are ready to hear favorably the message of salvation.

Something About Our Field.

This comprises nearly all of the Kwongtung Province of twenty millions, and all of Kwongsi Province of nine millions. The majority of these peoples can be reached by steamers and passage boats towed by steam launches, plying up and down the various rivers, canals, and waterways of these provinces. Railroads are being constructed. Three short lines are in operation. One of these is being pushed through the province from Canton north to Hankow and Peking.

Our three main stations are Canton, Wuchow and Yingtak. Canton, itself, is a big field. A city of from one and one-half to two millions of people. There are probably not more than two thousand resident Christians of all denominations. Of these about five hundred are Baptists. And from Canton, as a center, there are many large cities and numerous large towns and villages to be evangelized. Almost half of the province is to be reached from Canton as a center.

The Sz Yap field is worthy of special mention. In these four districts, Sz Yap means four cities or districts, most of the Chinese in America have

their homes, and by their contact with Americans they are much in advance of other parts of the country as to Western ideas and Christianity. There are to be found Christians in most of the villages. It is easy to do mission work in these places. There are many chapels—Presbyterian, Congregational, and Baptist—in this section. Not all that have joined the churches in America and come back are true Christians, but many are. Throughout this Sz Yap field you will find many people who can speak some English. They have built much better houses and live better and are more eager to send their children to school than others. A good proportion of the boys in our Academy are from the Sz Yap.

For the Canton station, we have fifteen missionaries. We need double this number, and we need very much a physician for our new Compound at Tung Shan, which is four miles from the foreign concession. Here we have the Graves' Theological Seminary, Academy, Girls' Boarding School, the Woman's Boarding School. The China Baptist Publication Society has bought property and will build here soon. We have five dwellings, a church that will seat 1,000, an orphanage, and home for blind girls. The head offices and car yards of the Canton and Kowloon Railroad adjoin us. They have seven new brick dwellings finished, and are building others and putting in an electric plant. Our place is high, healthful, and desirable to live and work in for the Master. The destitution and

opportunities for the Canton station are equally great.

Wuchow is an open port or treaty port, and is about 200 miles west of Canton, just across the border in the Kwongsi Province. Wuchow is the commercial distributing center for the province and is by far the most important city for our work. We have located there six missionaries, a church of 364 members, hospital that will accommodates 60 in-patients, a Boy's Boarding School, a Girls' and a Woman's Boarding School, and a new church house just finished that will seat 550, with Sunday school rooms and other conveniences for book-room and for street preaching.

The language is mainly Cantonese and Mandarin in their variations. The topography of the country is made up of river valleys, hills and mountains. It is rugged and picturesque. The people are like their country—rough and turbulent. Here is a fine opportunity for strong men and women, both physically and spiritually, full of faith and the Holy Spirit. This is a most interesting and promising field. We have five churches and twenty stations, with 1,101 members. These stations are from 40 to 300 miles west and north of Wuchow. A large proportion of our ministerial students are from this field. For some brethren with evangelistic gifts and the ability to lead the native brethren this presents a fine opening for winning souls for the Master. Who will come and join our splendid force of young mis-

sionaries to conquer this Kwongsi Province for Christ?

Yingtak is the center for our Hakka Mission. The city is not very large, only about 20,000, but it is the distributing center for this field. It is on the North River, and about ninety miles from Canton, on the railroad—the road that runs from Canton to Hankow and Peking. This field contains five to six millions of people. This is a rough and most beautiful country. The men are well educated. They have never bound the feet of their girls. They are not so wedded to idolatry as the Cantonese are, and they have not the strong prejudices against foreigners and Christianity that other Chinese have.

The Hakka field has nine churches and four stations, and 1,433 members. This is our most compact field, and gives promise of rapid growth and development. These stations are from 30 to 100 miles east and northeast from Yingtak. Here is a very inviting field for two or three evangelistic leaders from the homeland.

At Yingtak, we have five missionaries, a church of 82 members, a Boarding School for girls and women, and a Boarding School for boys. These are young and promising, and necessary to our work. We are just completing a new church that will seat about 450. Here we have a dispensary and shall soon have a hospital. We have two good dwellings in a beautiful compound, well located.

MAYFIELD-TYZZER HOSPITAL, LAICHOW, CHINA

HOSPITAL, YANGCHOW, CHINA

JOHN STOUT MEMORIAL HOSPITAL, WUCHOW, CHINA

OXNER HOSPITAL, PINGTU, CHINA

WARREN MEMORIAL HOSPITAL, HWANGHIEN, CHINA

Shiu Hing, where at present only Miss North lives, is a very inviting field. This is our oldest country station. There is a church with four out-stations, and two others should be opened at once. There is a school for girls and women here. Some of these are boarders. We should have two mission families living here.

Our Association, which is made up of the churches of the two provinces, was organized twenty-six years ago. This is an important part of our work. There is now a Home Board with a general secretary and five missionaries. The secretary visits the churches and stations, holds meetings, helps in Bible classes. He lays special emphasis on aggressive work on the part of the members to win souls and carry the gospel to those who have not heard it. He preaches everywhere the importance of self-support. His work is telling for the better organization of our forces, the spread of the gospel and the permanency of our work.

The five missionaries are located at important centers. Three of these are partially supported by their churches. The other two are beginning new work. It is the policy of the Association to increase the number of missionaries just as fast as our contributions will allow, and in time to take the work that the missionary has been doing and move him on to new fields. The burden of evangelization must be laid on the shoulders of the native Christians.

The China Baptist Publication Society is the work of the Baptists of China; but being located in Canton, should have a place in the story of the South China Mission. It was organized about eleven years ago. The growth has been steady and rapid from the beginning. We believe that we have only made a beginning. There seems to be room for almost unlimited expansion. The power and far-reaching influence of such a work is hard to over-estimate.

It started with nothing but faith and opportunity. Now it has assets to the amount of $65,-846.35, and liabilities to the amount of $22,652.15. Last year over 250,000 copies of books and tracts were issued, at a cost of about $7,000. More than ten million pages of Christian literature were sent out to the millions of Chinese. A very large part of the work of the Society is to print and distribute the Word of God. We bespeak your prayers and help for the China Baptist Publication Society. The Sunday School Board, at Nashville, Tenn., has just made us a generous grant of $5,000 for our Bible work.

There seems to be an idea in the minds of some people that this is a very unhealthy part of China. We think this is not well founded. A careful comparison of our three mission centers—Central, North, and South China Missions—shows that the term of service is longer, health is better, and there are fewer nervous breakdowns here than in the other two missions. But let us lay aside all prej-

udice and preconceived notions, and remember that God made this part of China as well as other parts, and that he has placed a very large number of people here. These are intelligent, thrifty, and shrewd. The Cantonese are the people that go abroad to America, Europe, Australia, the Straits settlements, and to India. This emigration has broadened the minds and enlarged the ideas of this people. Educational reform and Western ideas of civilization have met with a readier and more sympathetic acceptance here than in other parts of China. The Cantonese are largely the leading merchants and bankers in the principal cities, and the treaty ports in China, Japan, the Philippines, and the Straits settlements. As to trade, they are the Jews of the "Far East." All of these things go to make this one of the most interesting and promising missions in China. The thing for every man to do who is called of God to mission work is to decide where he can accomplish most for the glory of God by helping to bring in the reign of Christ, thus hastening the time when "He shall take to himself his great power and reign from the rivers to the end of the earth."

The South China Mission.

1. Main Stations—
   (1) Canton.
   (2) Wuchow.
   (3) Yingtak.

2. Church Statistics—
   (1) Churches, 28.
   (2) Church buildings, 70.
   (3) Membership, 4,235.
   (4) Out-stations, 61.
   (5) Sunday schools, 52.
   (6) Sunday school scholars, 1,817.
3. Missionaries—
   (1) Foreign, 41.
   (2) Native, 116.
4. Schools—
   (1) Day schools, 36.
   (2) Canton Boys' Academy.
   (3) Canton Girls' Boarding School.
   (4) Training School for Women (Canton).
   (5) Shiu Hing Woman's Boarding School.
   (6) Wuchow Boys' Boarding School.
   (7) Wuchow Woman's and Girls' Boarding School.
   (8) Yingtak Boys' Boarding School.
   (9) Yingtak Women's Boarding School.
   (10) Graves Theological Seminary (Canton).
5. Medical—
   (1) Stout Memorial Hospital (Wuchow).
   (2) Dispensary near Wuchow.
   (3) Dispensary in Yingtak.
6. General—
   (1) Work opened 1845.
   (2) Residences for missionaries owned by the Board, 9.
   (3) Chinese Baptist Publication Society (Canton).
   (4) Home for Blind Girls (Canton).

CHAPTER IV.

THE CENTRAL CHINA MISSION.

It will perhaps be most instructive and interesting to let the missionaries who organized the Central China Baptist Mission (formerly known as the Shanghai Baptist Mission) speak for themselves. We are fortunate in having full records of their mission meetings. They will now tell us in their own words who organized the Mission, when and where it was organized, and show us how they transacted mission business in those early days:

"Brethren James, Shuck, Tobey and Yates, having been appointed missionaries to the Chinese Empire by the Board of Foreign Missions of the Southern Baptist Convention, received instructions from the said Board, December 18, 1846, to establish a mission at the city of Shanghai.

"Brethren Shuck, Tobey and Yates, being together at Hong Kong, and aware that matters of importance demanded their immediate attention, met on August 19, 1847, at the house of Brother Shuck for the purpose of organizing the said Mission.

"Brother Shuck, by request, opened the meeting with prayer. The choice of officers for the meet-

ing resulted in the election of Brother Shuck as Chairman and of Brother Yates as Treasurer."

After a Constitution had been adopted, the following preamble and resolutions were presented and adopted:

"WHEREAS, Funds for the use of this Mission were placed in the hands of Brother Tobey, and the same having been by him disbursed according to account rendered by him,

"*Resolved,* That the Mission sanction Brother Tobey's account, and that he be requested to transfer the remainder of the funds in his hands to Brother Yates, our present Treasurer.

"*Also, Resolved,* That Yong Seen Sang and Mun Seen Sang be appointed as native preachers to labor in the city of Shanghai and vicinity, in connection with this Mission, the former at a salary of twelve and a half dollars per month, the latter at a salary of ten dollars a month, both commencing August 1, 1847.

"*Also, Resolved,* That our Treasurer, Rev. M. T. Yates, be authorized to effect a loan of six hundred dollars, to meet the expenses of this Mission until our remittances arrive."

Let us now look in on one of their Mission meetings:

"Owing to various circumstances, the usual business meeting for the month of October did not occur until the evening of November 4, 1847. Present were Brethren Shuck, Tobey and Yates.

"The meeting was opened with prayer by Brother Tobey. The journal of last meeting was then read. Brother Tobey presented a bill for expenses (Mrs. Tobey's illness in Hong Kong; also for books, Mission Library). Ordered to be paid; amount, $87.

"The Treasurer's report was then read and received.

"Brother Shuck presented a bill (Mrs. Shuck's illness in Hong Kong) (Yong and Mun Seen Sang's salary), also a book for Mission Library. Ordered to be paid. Amount, $148.45.

"*Resolved,* That our Treasurer be authorized to effect such a loan, in such amounts, at such times, and at such rates of interest, as in his own judgment may seem best for the Mission.

"*Also, Resolved,* That our Treasurer be authorized to request the Board in Richmond to pay the rent for the next year of the house occupied by Brethren Yates and Shuck, by a bill on England instead of sending the money to Shanghai; amount of rent, $700.

"*Also, Resolved,* That the members of this Mission meet on Saturday evening, November 6th, for the purpose of forming a Baptist Church."

Seed Sowing—1846–1866.

The first work of the missionaries was to study the language, and in this they encountered many difficulties, because at that time no books had

been prepared to assist new missionaries in acquiring the language. Morrison's was the only dictionary. This lack of books forced them to mingle with the people, and besides helping them to become good speakers, gave them many opportunities of studying the people, and of learning how to adapt themselves to them. They were able to begin preaching after the first year.

Chinese houses were rented, repaired, and adapted for street chapel use, and in these they held daily preaching services. One missionary would stand out on the street and invite the people in, while another would try to seat them, and the third would preach the Gospel. In this way thousands of sermons were preached and tens of thousands of people heard something of the way of salvation.

The first church lot was purchased inside the old city in the midst of a dense population, early in 1849, and the first church building erected on it. It was finished and opened for the first service on the first Sunday in March, 1850. It was burned down on May 28, 1862, and we find the following in the minutes of the mission meeting of May 31, 1862:

"We feel deeply the loss of this house, the first church erected within the walls of Shanghai, but then we have reason to thank God that he has permitted his servants to preach the Word of Life almost daily within its sacred walls for a period of

more than ten years, and it is supposed that more than 300,000 persons have heard the Gospel from first to last from its pulpit. May it prove as bread cast upon waters to be gathered for many days hence."

The Civil War was raging at home, so that no money could be secured from the Board to rebuild the house, but God opened the hearts of the foreign merchants and friends in Shanghai, and they subscribed more than $5,000 to replace the church. The loss proved to be a gain in many ways.

In those early years no foreigners, not even missionaries, were allowed to travel far inland from the open ports, so that it was impossible to do much work outside of Shanghai, but our missionaries, as early as 1849, had an outstation at Oo Kah Jah, a few miles from Shanghai. They at first rented a Chinese house for a street chapel and a day school. It is interesting to note that this was the first work established by any denomination in the interior of China, and that the ladies of the Mission raised money in Shanghai to buy a lot and build a small house for a chapel and the day school. The missionaries soon broke over the restrictions of travel, and visited and preached in the great cities in this part of China.

Mrs. Cabaniss was perhaps the first foreign woman to enter the walls of Soochow while out on a preaching tour with her husband.

The missionaries realized the importance of

preparing and using Christian literature to assist them in their work of spreading the Gospel. Rev. J. L. Shuck had spent some time in Canton, and had acquired some knowledge of the written language before coming to Shanghai, so that he naturally took the lead in preparing the first literature. We find many resolutions about literature in the minutes of the early mission meetings. We quote one:

"*Resolved,* That Brother Shuck be requested to draw up a statement of the objects of the members of this Mission in coming to China, accompanied by an abstract of the Gospel in the Chinese language for distribution among the people of Shanghai."

Mr. Shuck produced many tracts which were most helpful in enlightening the people on the subject of the Gospel.

The missionaries also realized the importance of doing some work among the children, of sowing seed in the tender hearts of the young and established day schools in the street chapels. The wives of missionaries took the lead in this work. We might call it mother-missionary work. They had to pay the children a cent a day at first to induce them to attend school, but as early as 1853 we find that Rev. G. Pearcy established a day school in a village, and the villagers agreed to pay a part of the expenses.

In the minutes of August 31, 1849, we find the following resolution:

"*Resolved,* That we herewith submit to the Board that the result of our experience during this time has been an increased conviction of the serious importance of having a medical missionary connected with us as soon as it is possibly practicable for the Board to secure a suitable man."

The drowning of Dr. James before reaching Shanghai had prevented them from having a medical missionary from the beginning. Dr. G. W. Burton came in 1851. The Mission not having established any regular medical work by building and equipping a hospital, and there being a very great demand among foreigners for a physician in Shanghai, with the approval of the Mission, he ceased to be a missionary supported by the Board on January 1, 1859.

His interest, however, in mission work did not abate, for he continued to assist the Mission both with time and money. During the Civil War, when the Board could not support its missionaries, he was a liberal contributor to their needs.

Some of the results of this period are seen in a statement to the Board made by Yates, Crawford and Hartwell on April 9, 1866, at their last meeting, after which time Dr. and Mrs. Yates were left alone for many years:

"Regular services have been kept up at Shanghai in two and part of the time in three chapels. The

native church has for more than a year been supporting a native preacher. Baptized since 1861, 8; lost by death, 2; present membership, 28.

"At Tengchow regular services have been kept up in one and part of the time in two chapels. Baptized since 1861, 20; excluded, 3; present membership, 23."

The number of Christians baptized and churches established do not by any means represent the full results of the labors of this period. It was a time of seed-sowing, not of harvesting; a time of foundation-laying, not of house-building; a time of preparing for greater things in the future.

The Yates Period—1866–1888.

We saw in the last section that all the missionaries had left Shanghai except Dr. and Mrs. Yates. They arrived in Shanghai, September 2, 1847. They were truly the father and mother of the Mission, who laid the deep and broad foundations upon which we are now building. Dr. Tupper wrote of Dr. Yates: "The reputation of Dr. Yates is as broad as the earth and no broader than his character," and Mrs. Yates was in every sense broad enough to be his companion and helpmeet. Though dead, they still live in their works, in many loving hearts, and in their daughter, Mrs. J. F. Seaman, who has given many thousand dollars, much time and thought to carry on the work begun by her father and mother.

This section describes a time that is peculiarly

a "Yates Period," and its history can best be told in Dr. Yates' own language:

"As I am alone, there have been no mission meetings during the year. My whole time has been devoted to mission work. With the aid of one unpaid assistant, I have maintained during the year seven public services each week at Sung We Dong and Kiaw Hwo Dong. During the summer I preached twice each month at Ling Ka Uyang Nyang, in the country. My services at Kiaw Hwo Dong have been well attended, and some interest manifested. I have baptized one "Voang Sen Sang." There are several cases of interest. O that the Lord of the harvest would grant a blessing upon my labors in my day." (December 31, 1866.)

"No record has been made for sixteen years, except Treasurer's account and Church record, and this has been kept in Chinese. During all these long years I have done the best I could to hold the fort alone. The church has had a steady growth, and several years ago sent out a colony to form a church at Quinsan (fifty miles from Shanghai), where we now have a church of eighteen members, with a native pastor, See Sen Sang, and eighty-five members in the mother church at Shanghai. In addition to my preaching and class work, I have for some time been engaged in translating into the Shanghai dialect the Gospels of Matthew, John, the Acts of the Apostles, and the

Epistle to the Romans, in order that my churches might have the Scriptures in the language in which they think and speak. The above books have been published and are in use. I shall continue, if the Lord permits, till the whole New Testament is completed.

"Four days ago the U. S. Mail brought me the long-prayed-for colleague in the person of Rev. W. S. Walker. Also the Rev. C. W. Pruitt, for the Tengchow Mission in Shantung. May the Spirit of Truth so guide them that they may become indefatigable workers!" (January 31, 1882.)

"For some time I have been trying to find a suitable place for a chapel in the great city of Soochow. I am happy to say I have finally succeeded in purchasing a lot directly—*i. e.*, not through a Chinaman—on Lonton Street at Ping Hwo Djaw. My title deed has been duly authenticated by the local authorities. As Lontonloo is one of the principal streets of the city, ours is considered to be one of the best positions in the city. May the Lord of the Harvest continue to prosper his work in that great city, which has for so many ages been given up to idolatry and vice." (July, 1882.)

"W. J. Hunnex, who was formerly connected with the China Inland Mission, but who, after his resignation from the Inland Mission, has been received by our Board as an assistant missionary for one year, moved with his wife to Chinkiang on

the Yangtse River, where I have long been anxious to start a mission station." (January, 1883.)

"The new chapel at Soochow, having been completed, 35 x 23 feet, with two small offices on either side of the great door, and with a granite baptistry in the open court, was, on Sunday, the 10th inst., duly opened by appropriate religious services. On my way up I called at Quinsan and took with me Brother See Sen Sang to take part in the dedication services.

"The chapel was crowded to its utmost capacity with a disorderly and noisy crowd. After a short delay, they were ordered to sit down, when I preached to them, and See Sen Sang followed me. At three P.M. the native brethren, Lee and Tsee Nyi Shang and Tsung Tsoang Oh, preached in succession to large audiences. This is the beginning of our work in the Provincial city. May the fruit thereof shake like Lebanon!" (June 14, 1883.)

"Brother and Sister Walker (for on September 19, 1883, Mr. Walker and Miss Lillian Ella Mateer, of Tengchow, were united in marriage) and I have just returned from Soochow. While there on Sunday, the 11th inst., we and Lee T'ay San, of Quinsan, organized the Baptist Church of Christ in Soochow, consisting of seven members—five male and two female. Immediately after the organization, the door was opened for the reception of members, when two males presented them-

selves and were received. I at once proceeded to baptize them and two who had come up from Quinsan in the new baptistry. This is the second colony that has gone out of the mother church at Shanghai." (November 14, 1883.)

"You telegraphed me from the Convention, 'Build your chapel.' I am happy in being able to inform the contributors to that fund that the Tsing-way dong is completed, and is in use daily.

"Bryan will have nothing to do but to take the reins and drive off. But that will be enough to occupy his whole attention and skill. The training of a yoke of young oxen or a team of young mules is nothing to the labor and patience required to bring into subjection to Christ a team of stolid Chinese.

"North Carolina is doing well, having six representatives in China, and another at Wake Forest, who will soon come to the front to occupy Soochow. The influence of my *alma mater* will go on down through the ages. Her endowment ought to be doubled. I'll be one of two hundred to do it within five years." (November 8, 1885, to Rev. C. T. Bailey, D.D.)

"My long-expected reinforcement arrived on the evening of the 13th. I had been down at the wharf until 5 P.M. Then I was told that the steamer would not come in till the next morning, and I returned home. I had not been at home an hour before someone pulled my front-door bell. I

opened the door and found two strangers standing without who called out, 'Herring and Bryan.' This was a surprise. By nine o'clock we had Mr. and Mrs. Herring and Mr. and Mrs. Bryan with us. Need I tell you that there was joy in this old house? Thanks be to God for all his mercies to them and to us. We have now seen enough of them to know that North Carolina has sent us the right men and women. They give promise to be real co-laborers in the right way, and seem to be ready to labor, and, if necessary, to suffer for Christ.

"Brother Herring remains with me. Brother Bryan goes to Chinkiang. Now, we want two mountaineers for Soochow, to take charge of the little church there and work up the cities on the Grand Canal. This is a great field and a great opportunity." (January 19, 1886.)

"For many years I have made special prayer that God would inspire some of the members of my church with the will and courage of their convictions to come out of the rut of spiritual mediocrity. Thank the Lord, this prayer has been answered in the person of my deacon, Wong, who has been a member of my church about twenty-eight years. Having been blessed in temporal things, he felt he ought to manifest his gratitude to the Giver of All. This he has done by building on his own land at his own cost, a unique place of worship for the Chinese; and it is dedicated to the Lord forever.

"Wong and his noble act are an inspiration to all. He has pointed out a new and better way. He is a forerunner in ushering in the self-support and religious spontaneity so desirable in China." (January 18, 1887.)

"I thank the Board for remembering me. I fear, however, that the release came too late to be of much use in prolonging life and usefulness. When I awoke on the morning of June 30th, I was surprised beyond measure to find that something serious had happened to me during my sleep. I could not get up. My left arm and leg seemed to have lost their cunning. I managed to get my feet to the floor, but my left foot could not bear my weight, and gravitation drew me to the floor. I could not rise without much help.

"I sent for Dr. Douthwaite, who, after examination, told me that I had decided premonitory symptoms of paralysis. He cautioned me to be very careful, and expressed the opinion that in a few days I should be able to walk again." (Chefoo, July 15, 1887.)

Mrs. Yates, under the date of February 3, 1888, wrote:

"My husband is better, and walks without stumbling, although not with elasticity and endurance. He looks remarkably well, and eats and sleeps like a laborer, yet he is not like his old self.

"I hope that the Board will accept his offer to give up his salary. It is not a new thought with

either of us. It has been my heart's desire, these many years, to be self-supporting, and now, as we are fully able to be so, I hope that you will appropriate our allowance to a new man for Chinkiang.

"You know that during the American War we were thrown upon our own resources, without much expectation of being again connected with a Mission Board. My husband had no difficulty in earning more than enough for our support. Those savings, added to a small inheritance from my father, were invested in building lots. These have so risen in value that the income from them is ample for all our wants."

Rev. R. T. Bryan wrote to the *Recorder:*

"I am afraid Dr. Yates overtaxed himself with the new house, planning, buying, and instructing me and the carpenter. Just four weeks before his death he came up here again to help me about the house. He arrived about midnight, February 18th, and seemed very tired.

"The next morning I heard a heavy fall, and, on running into his room, I found him lying on the floor. He was stunned by the fall and was unable to see. He told us that when he waked up he felt that the bed was turning over with him, and in his efforts to stay on, he fell off. The side of his head which he had struck in falling remained paralyzed until his death. He remained with us through the week, and on the 25th he returned to Shanghai. During this week he told me and the builder many things about the house.

"After another week I went down to see him. It was evident that he was sinking. One day, while rubbing his aching foot, I looked up and saw tears running down his cheeks; then he sobbed a few times. I wiped away the tears, and he said: 'So much work, and I can't do any of it!' I said, 'God can have it done.' He replied, 'But God needs men.' Shall these tears be disregarded?"

March 21, 1888, Rev. D. W. Herring wrote to the *Recorder:*

"Dr. Yates was buried on the afternoon of March 19th. The services were conducted by Dr. Gulick, Dr. Thompson, Pastor Wong and myself. A host of his friends—and no man here had more than he—were assembled on that beautiful spring day.

"After going twice around the world, up and down this great Empire, and through typhoons and shipwrecks, and through the dangers of two wars, he has left his body to lie here in this cemetery which he, more than any other man, had made a place of beauty.

"He said to me only a few days ago: 'The people at home want men to die on the field, and I am going to lay the foundation.'

"There has been only One who could say, 'It is finished.' But there have been few men who have approached more nearly to the completion of their life work. He had on hand his translation of the

New Testament and the completion of the house in Chinkiang. The first copies of the former were delivered at the chapel as his body was borne from his house. The latter is well under way, and he left full directions for its completion."

Pastor Wong Ping San wrote:

"Our believing and being saved, and what we have been able to do for Christ's cause, is all through Pastor Yates' instruction and exhortation. The time since his arrival in Shanghai is forty-one years. As a man he was faithful and true. As a preacher he was clear, and all men delighted to hear him. He treated the disciples as his children; therefore, they honored him as a father. He toiled for the Master, and spared not his own money. He established churches at Quinsan, Soochow, and Chinkiang. For more than a decade of years he has had no time to rest. Laying here the foundations of the Lord's cause, the work has fallen on him, one man. His years being many, his strength failed. Last year, taking his sickness along with him, he proceeded with the translation of the Scriptures, forgetting that he was sick.

"Of us, the members of this church, there is not one who is not wounded and grieved at heart. His words of exhortation and prohibition, always timely, have been of immense benefit to us, and we cannot forget him."

From the human standpoint, Dr. and Mrs. Yates

were left largely alone, but they knew that they were not alone, and the results show that God was with them.

At the close of this period, the one main station had become two, Shanghai and Chinkiang, with two out-stations, Quinsan and Soochow. The one organized church of 28 members had become four with a membership of 125.

It is encouraging to note that the visible results of this period are four times larger than that of the first period. That was a time of seed-sowing, this the beginning of harvesting and a preparation for the enlargement of the next period.

Period of Enlargement—1888–1909.

One of Dr. Yates' dying sayings was, "But God needs men." Mrs. Yates was spared six years after his death to see the beginning of the supply of that need. She gave up her salary and mission home, and lived with her daughter, Mrs. J. F. Seaman, but continued to be the good shepherdess of the native Christians and the Mother of the Missionaries.

She believed in wise enlargement. On one occasion, while some young missionaries were arguing with her for enlargement in evangelistic work, she said: "Why are you arguing with me? Go and open the new street chapel, and I will pay the expenses." She not only paid the opening expenses, but afterward made a contribution that continued

to support this new work about a year after her death.

She joined her husband on March 24, 1894, to enjoy with him the rewards of a long life of loving service, leaving behind a host of sorrow-stricken hearts to mourn the loss of "Mother Yates."

The number of missionaries working in this period is so large that we cannot even introduce them. It would be a pleasing task to tell some of the things in which individuals have taken a leading part, and what they are now doing, but the limits of this sketch will not permit us.

We have all been working together among ourselves and with the native co-laborers and native Christians. One sows, another reaps, and we all rejoice together.

During this period the number of missionaries has been greatly increased, the whole number having reached fifty-two. Only four have died during the twenty-one years, and only eight have resigned, leaving forty who are still missionaries of the Board. This is a record for which we are devoutly grateful and humbly proud.

The number of workers has not been enlarged more than the work in which they are engaged.

The Chinkiang Station was made a separate Mission in 1889. There was a riot on February 5, 1889, and the Mission property was burned. The Chinese Government promptly paid an indemnity, and God moved on in the establishment of his Kingdom.

The Yangchow Station was opened on December 18, 1891, and the Church was organized with four members, two foreigners and two Chinese, on February 5, 1893. It was difficult at first even to rent a place, but in 1896 land was bought and a house built. Mr. and Mrs. Pierce moved into the first Mission-owned house on September 25, 1896. We now have five dwelling houses, one school building, one church building, one hospital, and one small building for woman's work, all of these with roomy grounds, and one large place for another dwelling house. The church has grown steadily, and now has nearly fifty members.

The Chinkiang Mission reunited with the Shanghai Mission on January 14, 1897, and the two became the Central China Baptist Mission. In union there has been not only strength, but enlargement on all lines.

An Association of the churches of the Shanghai Mission had been organized in May, 1895. The two churches of the Chinkiang Mission joined, and rapid enlargement has followed. The three churches that began the Association have now become thirteen, and the one hundred and twenty-five members have increased to more than seven hundred, with many inquirers, and many more who are not far from the Kingdom of Heaven.

The missionaries have not given so large a proportion of their time to evangelistic work, but this has been greatly enlarged by the increased number of native evangelists. There are now quite a num-

ber of out-stations occupied by our native co-laborers. The church members also are adding their contribution by personal work, and the Association has its Home Mission Board that employs one native evangelist.

The native Bible women are doing a great work among their sisters. Dear old Sister Dzung is constantly preaching the Gospel to the Chinese women.

The Mission was doing almost no school work at the beginning of this period, but the quality and quantity of the schools have been very greatly increased. There are now two boarding academies for girls and two for boys, and one each for girls and boys to be opened soon. Soochow is also planning to have a boarding school for girls. There are a number of day schools. This host of boys and girls, many of whom become Christians, and all of whom learn something of Christian truth, means much for the future. There were no training schools for women; now there are three, in which many women are being trained to work for God.

After much preliminary consultation and prayer, a union in higher educational work was consummated in 1905 between the Northern and Southern Boards. Each Board has contributed $40,000, U. S. gold currency; twenty-seven and one-half acres of land have been purchased; seven buildings have been erected; a Theological Seminary of forty students has been established; a

college was opened last year and has about fifty students; other buildings are being planned for the near future.

The enlargement and equipment of the work has kept pace with the increased number of workers. God has prepared us for a great harvest, and we are praying that it may soon come.

The sunset is beautiful and glorious, but it does not represent the outlook of this Mission. It reminds of the song, "Work, for the night is coming." The sunrise is a better illustration of the future prospects. It comes to tell us that "the morning light is breaking, the darkness disappears."

The Central China Mission.

1. Main Stations—
   (1) Shanghai.
   (2) Soochow.
   (3) Chinkiang.
   (4) Yangchow.
2. Church Statistics—
   (1) Churches, 16.
   (2) Church buildings, 6.
   (3) Membership, 818.
   (4) Out-stations, 16.
   (5) Sunday schools, 14.
   (6) Sunday school scholars, 705.
3. Missionaries—
   (1) Foreign, 33.
   (2) Natives, 33.

4. Schools—
   (1) Day schools, 11.
   (2) Shanghai Boys' Academy.
   (3) Eliza Yates Memorial Girls' School (Shanghai).
   (4) Cantonese Girls' School (Shanghai).
   (5) Smith Bible School for Women (Shanghai).
   (6) Boys' School (Soochow).
   (7) Girls' School (Soochow).
   (8) Girls' Boarding School (Yangchow).
   (9) Boys' School (Yangchow).
   (10) Shanghai Baptist College and Seminary.
5. Medical—
   (1) Yangchow Hospital.
   (2) Dispensary near Yangchow.
6. General—
   (1) Work opened 1847.
   (2) Residences for missionaries owned by the Board, 15.

CHAPTER V.

THE NORTH CHINA MISSION.

The North China Mission occupies two prefectural cities, Tengchow and Laichow. These are sub-capitals, with officials having jurisdiction over several counties. Another station is at Chefoo, a treaty port where international trade is conducted. Our other two stations are inland, and have a purely Chinese population. They are Hwanghien and Pingtu. The territory we influence from these five stations is reckoned to contain a population of about five millions.

Laying the Foundations—1860–1880.

Each successive war with a foreign power has had the effect of opening China wider to the gospel. Chefoo was opened to foreign trade and to missionary residence when peace was made with the French and English in the autumn of 1860. Mr. J. L. Holmes, a man of fine intellect and attractive personality, was the first to enter this field. The treaty port was new, the field was new and very inviting. But Mr. Holmes was destined to work in it less than a year. The long-haired rebels, with whom Mr. Holmes had conferred near Shang-

hai in their northward movement, affiliated with the roughs in Shantung, who were of a different and more diabolic temper. Mr. Holmes went out to parley with these over the safety of Chefoo and was cruelly slain by them, both he and his companion. Mrs. Holmes afterward joined the Tengchow work, thus temporarily closing our station in Chefoo.

Dr. J. B. Hartwell, with his family, in the early months of 1861, with the true spirit of a pioneer, settled in Tengchow and began a great work for the Lord. The early years in Tengchow were attended with such difficulties as these: a strong prejudice against renting houses to foreigners, the fewness of the workers, country overrun by bandits, cholera epidemics, frequent invasions of missionary homes by death, and troubles incident to the Civil War in America, all of which the little band of American missionaries surmounted with a genuine heroism sustained by a sublime faith in their cause.

This period saw the organization of two churches, both in Tengchow. The charter members of those churches have largely passed to their home above, but a very few still remain, among the rest the man whose honor it was to be the first in Shantung to be baptized, a brother Wang of Tso Shu Tswang. A marked characteristic of our work in China has always been the slight demarkation between the preachers and the laymen. In this period there was only one ordained preacher,

but there were quite a number of men whose evangelistic gifts were noteworthy, men who led souls to Christ. Perhaps of these the principal was Tsang Yun Te, for whose baptism the ice was cut in the Hwanghien moat, but whose heart was so warm that he led a multitude of his relatives and neighbors to the Lord. Although a plain farmer, his prayers were frequently continued to the small hours of the night.

The schools organized in this period had some characteristics which have largely passed away. They were less self-supporting, and the pupils necessarily were drawn largely or almost wholly from non-Christian families. It is not strange that the missionaries felt dissatisfied with their efforts in this department. But even about those schools there is one thing which ought to be indelibly burned into our memories. It is that out of those schools came men and women who are today our best workers and the brightest lights in our Shantung Baptist work.

During this period, Chefoo was again occupied by us for a short time. The family residing there was again compelled to leave on account of bad health.

When we reflect that during those two decades the North China Mission had only three men, one of whom lived less than a year after reaching the field, and another had his work cut short by several years on account of the illness of his wife; and six women whose average service for the period is

only nine years, we are constrained to say, "What hath God wrought!" At the close of the period, we find that hundreds have been baptized, scores have taken the courses in schools, six or seven chapels for frequent evangelistic services have been opened in as many centers, that two churches have been organized, that Mr. Hartwell has covered an enormous part of the country in his horseback itineraries, and that his name is a household word; that Mr. Crawford, in addition to his evangelistic work, has done some literary work of real value, many of his translations of hymns being in use to the present day. We find that Mrs. Crawford and Mrs. Holmes have taken the gospel story into hundreds of villages and thousands of homes, and that the Misses Moon had wrought well in homes and schools. Did not the period begin with the martyrdom of one of our number? Was it not further sanctified by the death of Mrs. Hartwell and three of her children, and by the sufferings and loneliness of all the rest?

Tearing Up the Foundations—1881–1889.

Mission methods have always been a live topic in North China. The missionaries after a time grew dissatisfied with their schools so largely supported from America. They came also to doubt the wisdom of supporting evangelists and Bible women from mission funds. The chief argument against these was whatever ground there may

have been for the taunt, "rice Christian," hurled at us by Chinese and foreigner alike. On the other hand, it was exceedingly difficult to give up these practices lest the work should be injured, for other denominations were continuing them. There were also members of our own Mission who did not feel so strongly. The revolutionists finally had their way. The schools were disbanded, and no money for the time went to the support of evangelistic work when done by Chinese.

The North China Mission existed for almost a quarter of a century with scarcely any change in its personnel. But since then, great changes have come. The young blood of our home churches has been poured into our Mission stations. There have been since our Mission was first organized in 1861, fifty-nine persons appointed to work in it. Of these, nine were appointed in the first twenty years and fifty have been appointed in the remaining twenty-eight years. This is surely very encouraging. A goodly proportion of these reinforcements came within the second period. There were the Bosticks, the Joiners, the Davaults, the Halcombs, the Pruitts, the Leagues, and others.

With the coming in of new life, there came growth. New stations were occupied. Hwanghien had been long talked of. Tours for preaching brought other places more and more into view. Gradually Hwanghien and Pingtu were elected. Hwanghien greatly appealed to Dr. Crawford, because of its wealth and because many of his mem-

YATES HALL, SHANGHAI, CHINA

PAGODA

YINGTAK BAPTIST CHURCH

PAGODA, YANGCHOW, CHINA

COMPOUND, CANTON, CHINA

CARTER GIRLS' SCHOOL, HWANGHIEN, CHINA

bers lived in that country. The struggles to get a foothold there were interesting. Those rich Hwanghien men bought over or terrified every man that offered a house. And when at last the Mission was on the point of winning success, they tried three very powerful methods, all of which in this case failed. They had the middle man who negotiated the matter thrown into prison and severely beaten; they raised a mob to intimidate or kill the missionary, but fortunately he had left before the mob assembled; they attempted to bribe the viceroy, Li Hung Chang, who is reported to have told them they were acting very foolishly. And so the house was rented. The first missionaries appointed to that station, Messrs. N. W. Halcomb and C. W. Pruitt, both lost their wives before they could move. Then two others were appointed who went. But in this case, too, trial was in store. One of them, Mr. E. E. Davault, died shortly afterward, and the other, Mr. J. M. Joiner, broke down in health and returned to America. But the Mission was able to keep up the station. The opening of the Pingtu station, while falling slightly beyond the limit assigned to this period, belong to it quite truly. To a lady was given the honor of opening that very prosperous station, and that after the men of the Mission had failed. The Mission realized it was getting a prize in Pingtu. But when Miss Moon was invited to go out and look after some women who were interested, the men of the Mission did not know they

were giving her the opportunity of accomplishing what they had tried, but had failed to do. She walked in so quietly, so unostentatiously, so smilingly, that the objectors either forgot to make objection or else they did not realize what she was doing till it was done. Truth compels that there be added to this statement the fact that she lived so humbly in a poor, unfurnished, hired Chinese house that it greatly preyed upon her health, and for a long time anxiety was felt about her. After this heroic opening, the Pingtu station has been occupied by families, first by Mr. T. J. League, and later by Mr. W. H. Sears and others.

The discussion of methods reached its climax when the missionaries composing the North China Mission, in 1893, mutually agreed to separate for the highest good of the work. The extremists, about twelve in number, decided to locate in Taianfu and other places in the west, and called themselves "Gospel Missioners." Our Mission was left in peaceable possession of all the old territory. Thus a long struggle was happily ended. Not that we never expect discussion of methods any more. We shall always have them. But happily such sharp divisions are not always necessary. The Gospel Missioners pulling out left the North China Mission weak, barely able to maintain the three stations then on our hands.

There were several reasons why the growth of this period was comparatively not equal to the growth of the first period. Many of the mission-

aries were new to the work, and most of their energies were devoted to learning the Chinese language. Schools and native helpers had been largely given up, and these are fruitful agencies in a mission work. This policy naturally somewhat alienated the Chinese brethren, and in some cases, actually turned their energies toward building up other denominations. Then, naturally, too great discussion of methods defeats its own end, too much energy being spent in discussion and not enough in aggressive work. But in spite of these reasons, two new churches were organized—one at Hwanghien and one at Saling in Pingtu.

Developing Our Plans—1890–1900.

Dr. Hartwell, after several years work among the Chinese in the United States, returned to China to help reorganize our Mission after the separation of the Gospel Missioners. He came back to us ripe in experience and rich in spiritual life. He settled in Tengchow, where for a period of years he was a tremendous power as a preacher. His preaching was full of instruction, of good understanding of Chinese life, and of intense action just such as the Chinese enjoy. Dr. Hartwell's return to Shantung marked the beginning of our third period.

It is astonishing how slowly conviction grows. It was a long time after the Gospel Mission separation before the Mission took up its true policy and

started schools again. The old arguments must have time to become obscured in the mind. Our Chinese were widely scattered and wholly unfitted to bring their children together in school. The missionaries would be remiss should they fail in face of this plain opportunity. For the children to grow up in ignorance and idolatry would be a fatal mistake, and one from which the missionaries would find it hard indeed to shift the responsibility. Our policy gradually grew clear and strong: a Christian education, at least to the extent of being able to read the Bible, for every boy and girl of every Christian family in our connection. We would try to enlist everyone, parents and others, in the support of these institutions. At first we started two schools—the one for boys at Hwanghien under the care of Mrs. Pruitt, and the other for girls, at Tengchow, under the care of Mrs. Hartwell.

Medical work had for a long time commended itself to the missionaries. We prayed for a man for Pingtu. We believed he would greatly bless the missionaries there, and at the same time open wider doors of usefulness. We hailed it as a good providence when Dr. H. A. Randle, of the China Inland Mission, applied for appointment to that field. Although attached to the Pingtu station, Dr. Randle was a decided strength to all our stations. Dr. Randle's business ability was so fine that the medical work under his care was more than self-supporting.

Mr. John W. Lowe, in passing Laichowfu on his way from Pingtu to Hwanghien, felt profoundly stirred to open that great city and surrounding region to the gospel. Ever since its opening shortly afterward, he has been able to direct a tremendous amount of sanctified energy against its bulwarks of heathenism. Laichowfu is sixty miles west of Hwanghien, and thirty-three north of Pingtu. Like these, it is in the midst of a flourishing agricultural community. The situation is admirable for evangelistic work. The opening of Laichowfu belongs to the transition between our third and fourth periods.

The New Era—1901–1909.

We now reach a period of rapid expansion. This is due to several causes: The discussion of methods has practically subsided, leaving the Mission in a state of aggressiveness which is very helpful. The Boxer uprising has just passed, and its terrific advance either drove out or burned up much that hindered. All this synchronized with the coming into our Mission of a large number of very fine workers, both men and women. These consisted of doctors, nurses, unmarried women, and preachers. They come from many States of our Southland, and so we have mingled the aggressiveness of the West with the conservatism of the East.

The Boxer uprising was due to a strange blending of political and religious causes. The Chinese

are not nearly so much disposed to persecution on account of religion as are some other people, but the fact that the missionaries had for nearly a century been protected by treaty had created a suspicion that our mission was a political one and that we were the forerunners of armies of aggression, and that the Chinese in becoming Christians became apostate to their own country. This suspicion seemed confirmed when, on the murder of a German Catholic missionary in Shangtung, the Germans sieged Tsingtau, the finest port on our Shantung coast. This was followed by Russia acquiring Port Arthur and Great Britain Weihaiwei.

The Boxer secret societies grew with remarkable rapidity during the winter of 1899–1900. About them there were two remarkable things: one was their unalterable opposition to everything foreign —matches, cloth, religion, and all. The other was their fancy that faith in their protecting deity rendered them invulnerable against foreign bullets and swords. The movement reached such a frenzy by the spring of 1900 that it looked to many as if it must sweep everything before it. Its energy was cyclonic, its dread was paralyzing, its influence all but universal in the Chinese Empire. One important man, Yuan Shih Kai, was, however, not swept off his feet, and coming, as he did, in the midst of the development to be governor of Shantung, practically saved the situation there. It was he who changed the edict from the throne,

"Kill all foreigners," so as to read, "Protect all foreigners," and transmitted it so to all the officials under him. The Shantung missionaries owe their lives to him.

All our North China missionaries had to flee, some taking refuge in Tsingtau, some in Chefoo, and some in Japan, while one family whose furlough was at hand, returned for a period to America. Those who fled to Chefoo suffered most, perhaps, on account of the crowded condition in that port. Thirty or forty people were crowded into Mrs. Seaman's summer home at Chefoo. The men patrolled the streets at night to prevent surprise, while the women took turns superintending the affairs of the large family. Our Chinese brethren suffered more. Among them were some martyrs. A number of others were imprisoned and repeatedly beaten to induce them to recant, which they all refused to do. The mission houses at Pingtu were first looted and then torn down.

On account of the large number of faithful martyrs on their list, Chinese Christians have ever since had a higher standing in the world. They have, consequently, been more aggressive. The Chinese government has, itself, felt the effect and determined upon reforms of the most wide-reaching importance. Among these may be mentioned the introduction of a constitution, with attendant legislative bodies and a public school system modeled on that of the West. It is impossible to overestimate the importance of this last reform, involv-

ing, as it does, a curriculum as wide as that of our own schools, to replace the old, narrow curriculum which was hoary with age, and which was totally unsuited to the needs of modern life. Already we have seen some tremendous effects of this reform upon our mission work in Shantung. The missionaries have a higher standing among the Chinese, and are frequently sought after for advice, and bright students are brought for instruction in our schools. Another very delightful result of the Boxer struggle is that missionaries are no longer looked upon with suspicion, but are everywhere regarded as true men. This grew out of the fact that our Western governments did not follow up their opportunity and divide China, as the Chinese supposed they would do. Indeed, the whole attitude toward Christianity is saner, and we believe more hopeful.

We are hoping to have a well-equipped school or academy for each sex at every one of our five stations. We have these schools in embryo now. They need developing and furnishing. The three oldest of these schools—the Girls' School at Tengchow and the Boys' Schools at Hwanghien and Pingtu—have been doing fine work for years. The Pingtu school has turned out a noticeably large number of finely-equipped young men. The Hwanghien school has graduated fewer, but has some very fine workers among those who have taken its courses. We almost prize more the graduates of our Girls' School in Tengchow, who

are invading homes and doing more than any other class to break down the superstition of ages. In these various schools there is great hope for trained workers for the future. Among our church members there are none who understand quite so well the difference between superstition and true religion as do those who have gone through our schools.

For a long time our Mission had realized the necessity of special training for our constant workers. It was in May, 1903, that we determined to go forward with that work, and organize the North China Training School for Men. During the first two years, 1904 and 1905, the teaching was done in Tengchow, because of the fact that Hwanghien had no suitable buildings. Two of the missionaries, Drs. J. B. Hartwell and C. W. Pruitt, gave their entire time to this work. They were greatly pleased at the progress made by the students in spite of the fact that several of them were rather advanced in life. From the first, it was regarded as a training-school, and the students were led to undertake a great deal of practical work among the heathen population. No step we have ever taken has so thoroughly appealed to the Chinese brethren as the establishment of this school. They see in it the possibility of the Chinese getting a comprehensive knowledge of the Christian system from which circumstances had previously excluded them. It was in 1905, while working still in Tengchow, that the gladdening

news reached us that Hon. J. C. Bush, of Mobile, Ala., had given the handsome sum of ten thousand dollars for the buildings to be erected in Hwanghien, and that the name of the institution was to be henceforth The Bush Theological Seminary. Our enthusiasm knew no bounds. We saw the hope of our institution living and blessing future generations of Chinese people. The Seminary has now turned out several classes, and quite a number of those who have taken the course are powerful preachers of the Word.

The Bible Woman's Training School at Laichowfu was scarcely less needed than our Seminary. It is only necessary to state the need for Bible Women that it be realized. The Chinese women are secluded, shut in, kept to themselves, and so have no opportunity of hearing of our Lord unless the herald goes within the seclusion and there tells the story. Our Bible women, because of the truth having made them free, have a greater liberty, and move among the homes with great power and love. The Training School is to meet the needs of this class. It was organized somewhat later than the Seminary, and has fewer students, but its drill is thorough and its usefulness already recognized. Miss Mary E. Willeford has had charge of the Training School from its organization.

Dr. T. W. Ayers was the first medical missionary to settle in Hwanghien. Shortly afterward, the First Baptist Church in Macon, Ga., contrib-

uted money for the hospital at Hwanghien, to be called the Warren Memorial Hospital, in memory of Dr. Warren, who was for many years the beloved pastor of that church. The hospital occupies a sightly spot on the eastern side of Hwanghien city. Some of its features may be mentioned: It has in-patients and out-patients. The latter simply sit in one of the waiting rooms till called for. After examination, they receive their medicine, pay the fee, and take their departure, to come again or not as circumstances may require. The in-patients have more severe diseases, and are assigned a place in one of the rooms of the hospital. The room is the only thing given them except in the case of charity patients, who are not very numerous. The in-patients supply their own food, fuel, bedding, and nurses, if they require any, and pay for their medicines as do the out-patients. In addition to this, the wealthy among the patients and friends of the hospital make contributions once or twice a year towards the expenses of the institution. The waiting rooms, as well as the wards, are the scenes of very active and constant evangelistic effort. Miss J. L. Pettigrew, a trained nurse of great ability, has charge of the women's wards of this institution.

Dr. Oxner went to Pingtu in 1903 and entered upon the medical work. The demands were large, the equipment almost nil. The doctor was very conscientious and exceedingly anxious to accomplish all he possibly could in his work. He plead

with the friends at home for equipment, but the means were insufficient. The burden under its trying circumstances was too much for him, and in April, 1907, he laid it down to join those who "rest from their labors." His appeal was not in vain, and the Oxner Memorial Hospital is being erected as an outcome in the city where he died. "He being dead, yet speaketh."

Dr. and Mrs. Huckaby came in 1904. That their hearts were in the work was the thorough conviction of every member of the Mission. After four short years, like Dr. Oxner, they both passed on to be with Christ. Another very pathetic point was that Dr. Huckaby was Mrs. Oxner's brother, this making her affliction a treble one.

The latest addition to our hospital equipment is the Mayfield-Tyzzer Hospital, which has just been completed at Laichowfu. This splendid building was contributed by Doctors Mayfield and Tyzzer, of St. Louis, Mo. Blessings be on these two generous men!

Chefoo was occupied the third time in 1906. Mr. Peyton Stephens led in this occupation. His experience in China peculiarly fitted him to undertake this work. In it he was joined by the Morgans, and together they have built up a very prosperous work.

Problems and Progress.

Ancestral worship is more alive than any other part of the Shantung religion. It seems to be

most piously observed. In many cases hundreds of dollars' worth of paper is burned to furnish the dead parents with money and other things necessary for their comfort in the world of spirits. Yet it is difficult to say that even ancestral worship is really founded on faith. These burnings so persistently practiced seem to have their motive in two sentiments—the one a desire to preserve Chinese institutions, the other a feeling of affection for the departed. There is little evidence that they really believe the paper they burn is converted into spiritual money, furniture, and other needed articles, although theoretically they hold that doctrine.

In Shantung there are no separate country residences, as we have them in America. Even country people all live in villages, and from there go out to work the land around them. These villages vary in size, the population ranging anywhere from twenty or thirty to ten thousand. There are to them several advantages of living in villages, viz.: mutual protection against robbers; less outlay for stock and agricultural implements, these being largely used in common; greater economy of land in buildings; and greater opportunity to be neighborly, in which the Chinese excel. In the more densely populated districts these villages dot the plains in a most charming manner. From some eminence, hundreds may often be counted without shifting one's position.

Notwithstanding the density of population, in

Shantung, our more than two thousand members are scattered over six or seven counties. In numbers of cases the nearest Christian neighbor is many miles away. Our Shantung membership being so widely scattered is one of the reasons why we do not ordinarily have protracted meetings, as usually held in America. Our membership cannot easily get together. In lieu of the protracted meeting, we have evangelistic and educational classes, in which a number of people come together frequently from great distances and study the Bible together for a period of ten or twenty days. Some of these classes are for inquirers and some for new Christians. All are highly used of the Lord in building up our work.

In modes of travel, the Shantung missionaries are at a disadvantage in comparison with our Central and South China Missions. The Shen tsze, or mule litter, is probably the most comfortable. But even this is fearfully fatigueing and nauseating to many. This is due to its being carried on the backs of two mules, which often fail to keep step, or otherwise walk unevenly. But the Shentsze affords good capacity for taking along the necessary bedding and other necessary equippage for a Shantung journey. Other less attractive modes are the cart, muleback, donkeyback, and on foot. Chinese carts are clumsy, over fearfully uneven roads, and travel in them is attended with a great deal of danger.

From Chefoo to Pingtu, taking in our other

stations *en route,* is only one hundred and seventy miles, but to make the journey requires as long a time as it would take you in a Pullman car to go from New York to San Francisco, and you must expend about five times the energy that journey would require. So it turns out that miles are not altogether a correct measure of distance.

In spite of these inconveniences, many missionaries habitually make long tours for preaching. The motive thereto is various: to sow widely the gospel seed, to look up people who are known to be interested, and to keep in touch with those who have been baptized. Frequently weeks are spent in this kind of travel, even in winter, when the mercury coquettes with zero and when the missionary never sees a suggestion of fire for heating purposes day or night.

The Shantung people hold learning in high esteem. They almost worship the printed page. The characters which look so repulsive to the man of the West, to the Chinaman are sacred. Were they not wrought out by Confucius? Does not their use mean the widespread prevalence of his principles? Our missionaries are taking advantage of this love of literature to circulate the greatest of all literature. We keep a considerable number of colporters employed all the time. We are trying to sow down the whole land with Christian publications. Our China Baptist Publication Society is a great blessing to the work in this respect.

In the present state of our work, there is a dominant note of hopefulness. Evangelism is decidedly aggressive. There are many indications of a desire on the part of the Chinese to take up the work for themselves and push it. They have annually from one to three associational evangelists, the present number being three. The last Association was held in April, 1909. Nineteen churches reported. The total membership, including the Swedish Baptist work, was 2,421. Of these, 581 had been baptized since the preceding association, which, however, met in November, 1907. With this aggressive band of devoted workers, and with a thorough coöperation on the part of our American churches, we have a large hope for the evangelization of Shantung.

The North China Mission.

1. Main Stations—
   (1) Chefoo.
   (2) Tengchow.
   (3) Hwanghien.
   (4) Laichowfu.
   (5) Pingtu.
2. Church Statistics—
   (1) Churches, 17.
   (2) Membership, 2,223.
   (3) Church buildings, 26.
   (4) Out-stations, 49.
   (5) Sunday schools, 44.
   (6) Sunday school scholars, 1,770.

3. Missionaries—
   (1) Foreign, 45.
   (2) Native, 80.
4. Schools—
   (1) Day schools, 58.
   (2) Chefoo Girls' School.
   (3) Tengchow Girls' Boarding School.
   (4) Hwanghien Boys' Academy.
   (5) Carter Girls' School (Hwanghien).
   (6) Pingtu Girls' School.
   (7) North China Institute (Pingtu).
   (8) Girls' School (Laichowfu).
   (9) Boys' School (Laichowfu).
   (10) Woman's Training School (Laichowfu).
   (11) Bush Theological Seminary (Hwanghien).
5. Medical—
   (1) Warren Memorial Hospital (Hwanghien).
   (2) Mayfield-Tyzzer Hospital (Laichowfu).
   (3) Oxner Memorial Hospital (Pingtu).
6. General—
   (1) Work opened 1860.
   (2) Residences for missionaries owned by the Board, 13.

CHAPTER VI.

THE INTERIOR CHINA MISSION.

A LITTLE child of five years, who has been reasonably healthy, who has not been specially bad, and who has not been remarkably good, cannot be said to have much history which is of interest to outsiders. It is intensely interesting to the parents, but as its past is so much the same as others, under the same circumstances, even its brothers and sisters care little to hear its doings rehearsed. But this much may be said for the child, while there has scarcely been any past, or history, there is a present which is daily full of interest, and there is beyond, a future, possibly most glorious, the visions of which only the eye of God has caught in its perfectness, the fulfillment of which he will be bringing to pass as the child is able to bear it. So the Interior China Mission of the American Southern Baptists in China appears to us who have labored in it during the five years of its existence.

In different places and at different times, Mr. Sallee and Mr. Lawton felt very much burdened for the great mass of Chinese in the far interior. Not that our fields in South, Central, and North China were fully manned, not that the work

already begun was not offering wonderful opportunities for service, not that there was a desire to undertake the new and difficult work, and not that there were absolutely no missionaries in the interior, but for the fact that workers in the interior were far fewer than on the coast, owing probably to the fact that the coast cities have been accessible to missionaries for about one hundred years. Also that millions interior had not had the opportunity of hearing the gospel once in a lifetime. Then, too, Honan, as many provinces long ago have done, is waking up to the fact that she must have Western learning, or be relegated to the background, and she is reaching out in every direction for the new. If she is not given Christ at this time, we must look for a Honan not Christian, but agnostic. Sad to say, she is not asking for true religion, and to all appearance does not want it, "but not those that desire Him most, but those that needed Him most, appealed most strongly to Jesus." How great the need that true Christians live and teach Christ in such a way that they must say, "I want what you have." The greatest and most compelling reason for taking Christ to Interior China is that Christ commanded his disciples to go into all the world and preach the gospel to every creature. We, as Southern Baptists, want to *take* Christ to all China as much as in us lies. So Mr. Lawton and Mr. Sallee coveted that our Southern Baptists embrace this opportunity to work together with God in carry-

ing the gospel into this stronghold of Chinese heathenism.

Mr. Sallee came to China in 1903 and found Mr. Lawton feeling as he did about interior mission work. After consultation with the Central China Mission, they started on an extensive trip in the interior through Hupeh, Honan, and returning to the coast through Kwangtung. They traveled two hundred miles on foot and many hundred by small native boats. They were escorted through difficult places by soldiers, in order that no harm might come to "Uncle Sam's" subjects so far interior. Later they took a trip into Honan, and were directed to Chengchow, which is the very heart of the Honan province. It is at the junction of the great railroad running from Peking to Hankow, to be continued to Canton, and another road to run from the east coast into the great northwest, thus making the one-time little city of Chengchow a future great interior city, where the four quarters of China meet on common ground. In these five years since the coming of the railroad and the missionaries, a strong city has been built up outside the west gate. This, together with the old city and the densely populated villages, offers to our Southern Baptists a unique vantage ground from which to influence a vast section of Interior China.

After a location was decided upon, the next thing was to rent property. A few years ago a foreigner could scarcely enter some Honan cities,

much less rent property, but God seemed to prepare the hearts of some of the Mohammedans to rent property to our missionaries, and the task was to make these native Chinese houses habitable for Mrs. Lawton and the children. After a partial preparation was made, Mrs. Lawton came from a comfortable foreign house to live in a native house in Chengchow. Gladly did she begin this new work, not thinking of personal comfort, wanting to help these new people among whom she had come to live.

Besides regular preaching services, every opportunity was used to make the people understand the "New Doctrine." As in the beginning of the gospel, the common people heard the word gladly. Strange to say, among those who heard were a number of Mohammedans. It is generally conceded that the Mohammedans are the hardest people in the world to be reached by the Gospel. The Lord seemed to do a work in the hearts of a few, and in a short while there were two Mohammedans asking for baptism. They received instructions for many months before they were received for baptism. It was a happy time for the foreigners when the baptismal waters were first troubled in Chengchow. Since this others have been baptized, and a church of twenty-eight members has been organized.

The work among the women was rather slow, owing to the fact that for three years there was no woman able to devote her entire time to them,

but all along there were some asking the way and several have been baptized. One of these, an old woman, gives evidence of a great desire to see others saved, and she enjoys telling the gospel to her lost friends, and God is using her efforts. O for fifty consecrated Chinese women to spread the Gospel News!

There have been two Sunday schools kept up in Chengchow, and also two day schools. The chief object of these day schools is to teach the Bible, but secular books are also taught. Some bright pupils have been discovered in these day schools, and it is hoped that we may be able to increase the number of the day schools, making them feeders for the higher schools.

Five regular out-stations have been opened, and regular visits made to other places, which seem ready for the gospel. These latter cannot be opened, as there are no available native evangelists to station there. The Interior Mission has seven native evangelists engaged in the work, either in the hospital, book-rooms, or out-stations. Mr. and Mrs. Herring's return from the Gospel Mission has added materially to the evangelistic force. Besides doing much of the regular preaching, Mr. Herring has preached in scores of the country villages.

Dr. Louthan has fitted up a native building in Chengchow, for a temporary hospital, where he can accommodate forty patients. He has opened three of the five out-stations above mentioned,

where he is regularly preaching and healing. The first year the hospital was opened he had about three thousand patients and preached to many more. Only God can tell the far-reaching influence of a missionary doctor as he goes about healing diseases and ministering to sin-sick souls.

As Chengchow was such an important place and not occupied by any other mission, it was decided to settle there first, but with the view of pressing on to the capital city, Kaifeng. Feeling that Kaifeng was the place to locate the principal schools of the mission, and that the time was ripe for opening such work, and as Mr. and Mrs. Sallee had been set apart for school work at least for some years, it was decided that they move to Kaifeng, which is located forty-five miles due east from Chengchow. Not only the mission felt that it was time to begin such work, but when Dr. Willingham visited us in 1907, he thought it a great opportunity. In September, 1908, Mr. and Mrs. Sallee rented a native house in Kaifeng and moved from Chengchow, where their first friends among the Chinese had been made, and their first work in China had been done.

From September until Chinese New Year new friends were being made; Mrs. Sallee, especially, was being looked at critically by the natives who were not used to foreign women. They were not quite sure but that she would scoop out their children's eyes for medicine. The gospel story was being told to the multitude for the first time;

and arrangements being made for opening the schools.

At the beginning of the Chinese New Year the Academy was opened with nearly thirty boys in attendance. A small school for girls was opened in the crowded quarters of Mrs. Sallee's own court. Fear that the foreigner would eat the children keeps many girls out of the Christian schools. This must be lived down. Our girls' schools must look to the Christians of the homeland for support until Honan wakes to the fact that her daughters deserve as much and as good education as her sons, and that there is no more likelihood of the foreigner eating girls than boys. We were successful in renting good quarters for the boys' school, which afforded ample room. The women of Texas agreed to raise $3,000.00 for the erection of the first girls' school for the Interior China Mission, to be known as the "Annie Jenkins Sallee School for Girls." The Board granted permission, and half the money is already in the treasury of the Interior Mission, the remainder will be quickly coming, and we hope the school will be built soon.

The Board of the Southern Baptist Convention owns ten acres of land outside of Chengchow city, upon which two comfortable foreign houses have been built, a hospital compound, upon which the building is to be erected very soon; land for three more foreign residences, together with Mary Lawton Memorial Woman's Home, given by the Lawton brothers.

A field of ripened grain wasting and rotting, because the gleaner delays his coming, attracts everyone's pity, if not sympathy; but Honan does not present such a scene; no, would that it did! How strongly it would appeal to the multitude for help, but it is like a field of flint. The workman picks away through the long hours of the day, and when night comes how much has he accomplished? The second day? the third? one year? two? Is the pick dull? Is there some other method? The chips are very few. Why is it? Because it is flint. We have kept back the gospel so long that these flinty hearts must bear the gospel many, many times before it seems to make any impression. To hear that there is a true God who sees and cares is all so mysterious that it must be told over and over until it can begin to enter into their thoughts and become a part of their very beings. Some hear once, some return to hear again, but many never get beyond the first truths. Today we need men and women who are willing to tell over and again the same Old Story, but in His power to tell it with newness and vigor.

There are four men and four women in the Interior China Mission. Miss McIntyre, who has been out only a few months, is devoting her time to the study of the language, and rightly so. Mrs. Herring and Mrs. Lawton have interesting families of six children each. God has given them a great work to do for Him in rearing these in a special way for him. But their hearts are fully in the

work, and they find many ways of helping the Chinese, both by their examples in the home and by leading women's and children's meetings when possible. This leaves only five to give their entire time to the millions who are depending upon them for Gospel teaching.

See a tract of land about the size of the State of Missouri, containing the population of Maryland, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Florida, Alabama, Mississippi, Louisiana, and Texas, and you will be able to gain some conception of Honan and her dense population of 22,000,000 people, then think of three or four families as the representatives of our Southern Baptist Convention. What should our people do about this?

In one of the great power houses which controls the water supply of Chicago there are two tremendous wheels, twelve or fourteen feet in diameter. These wheels almost make one dizzy with their constant whirr and with the number of other wheels set in motion by them. Underneath all this great machinery there is a man hidden away, a man greasy and dirty, but from this place, all unnoticed, he commands every part of this great machinery. So in Honan, there must be not only a man underneath, but there must be many men and women who are willing to hide themselves away in the dark interior and labor unseen and unsung with one hand holding to the poor heathen and the other laying hold to the Throne of Power.

"For whosoever will save his life shall lose it, but whosoever will lose his life for my sake and the gospel's, the same shall save it."

The Interior China Mission.

1. Main Stations—
   (1) Chengchow.
   (2) Kaifeng.
2. Church Statistics—
   (1) Churches, 1.
   (2) Members, 28.
   (3) Out-stations, 5.
   (4) Sunday schools, 2.
   (5) Sunday school scholars, 75.
3. Missionaries—
   (1) Foreign, 8.
   (2) Native, 9.
4. Schools—
   (1) Day schools, 3.
   (2) Boys' School (Kaifeng).
   (3) Annie Jenkins Sallee School for Girls (Kaifeng).
5. Medical—Dispensary at Chengchow.
6. General—
   (1) Work opened in 1904.
   (2) Residences of missionaries owned by the Board, 2.
   (3) Mary Lawton Memorial Woman's Home (Chengchow).

CHAPTER VII.

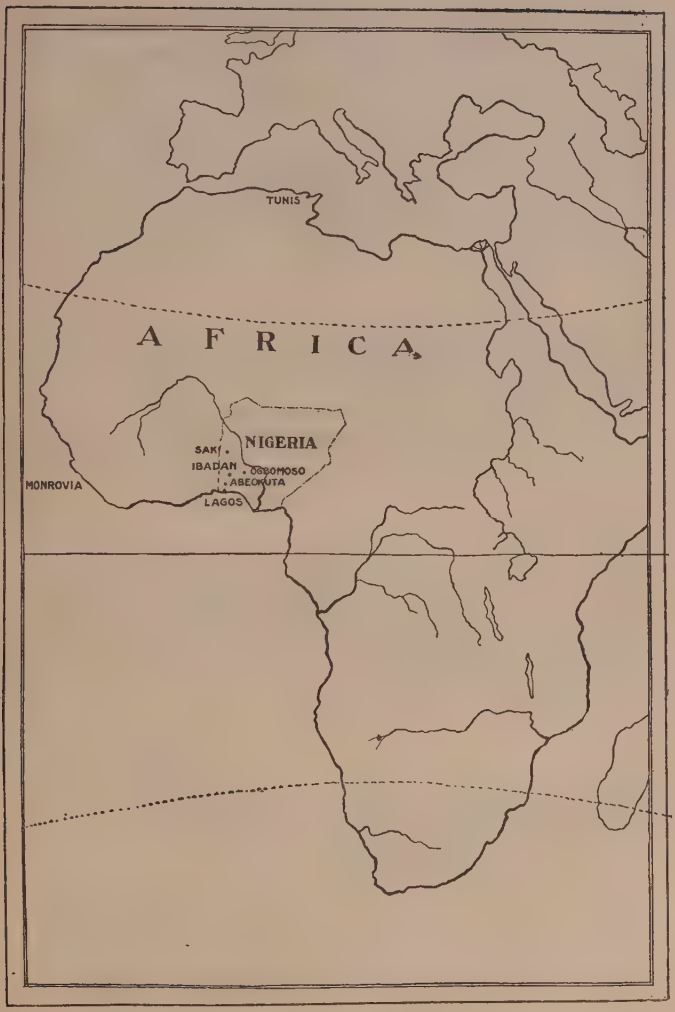
THE AFRICAN MISSION.

Country and People.

Southern Baptist mission work is conducted among the Yoruba tribes in Nigeria, West Coast of Africa. Being in the tropics, the climate is always warm, but nicely tempered by sea breezes. In January and February, however, there is a dry, cool wind, called "Harmattan," blowing from the north, filling the air with a kind of mist, or dust, some say, from the desert, which is very disagreeable, and to the natives, cold. The usual range of temperature is between 70 and 95 degrees.

In the main a high and rolling country, with few swamps, except on the coast, one would expect health, yet along with Sierra Leone, it has been long known as the white man's grave. The percentage of mortality and break-downs is still very great.

The people are pure negroes, but as negroes they are a fine-looking people. They are all shades of black, from exceedingly black to quite light color, mahogany color, yellow, and so on. There are


TUNIS
AFRICA
NIGERIA
SAKI
IBADAN
OSOGBO
ABEOKUTA
MONROVIA
LAGOS

very few mixed with white blood, except on the coast, and in the railroad towns. Possibly much of the light color we see among the pure negroes is of Arabian origin, but it is very ancient. Much more of it is seen among some interior tribes, as among the Fulahs. Many people think that the pure negro is a very ugly fellow, and that our American negro is a great improvement on the pure African negro. But this is a mistake. If there is a difference, the African negro is the better looking of the two. They are frequently quite delicate of form and feature, and are a nice looking people, with, of course, the negro features. The Brazil negroes are called Portuguese, and speak the Portuguese language as well as the Yoruba.

It is estimated that there are about four million people speaking the Yoruba language. They live in villages, town, and cities. There are cities from ten thousand up to two hundred thousand inhabitants. But they are mere collections of native houses, and not streets lined with business houses. Business is transacted in large markets held in the open or under trees and booths. Then there are large markets held at certain places every five or seven days, where people from all parts of the country gather to do business. Some come several hundred miles to these markets, making one or two trips a year. Some of these markets are cities of booths, uninhabited except

on market days. Goods from every part of the world may be found in these markets.

The houses are made of clay built into the walls while soft, and allowed to dry in layers. The walls are about seven or eight feet high, and the rooms seven or eight feet square. A series of these rooms is built around an open court, the rooms opening into a piazza which opens into the court. The rooms and piazza are covered with a high, steep roof of poles and grass. There are no windows, and only small doors. The floor is of beaten earth, which is washed once a week with a native composition which keeps it hard and smooth. Their only furniture is grass mats and skins of animals, on which they sit or sleep. Sometimes they have small stools, not to mention gin boxes and the like. In these days the leading chiefs have a few chairs which are furnished to white men who call upon them.

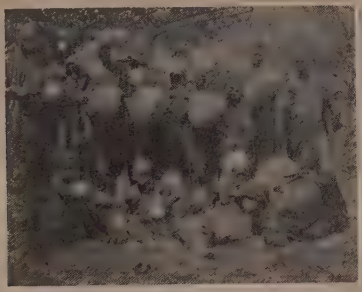
They are an industrial people, working at farming and many trades. There are cloth weavers, mat, basket, pottery makers, cloth dyers, leather workers, gourd carvers, blacksmiths, wood workers (making hollowware, doors, carved posts, tool handles, etc.), tailors, builders (building house walls is a trade), and traders, who make trading expeditions to their large markets for trade. Most of their work is crude, but it answers their purposes. Nearly every one does some farming, whatever else he does. Their ideas of work suitable for men or women are not so far

different from our own, except that women are burden bearers. Men carry burdens, too, and heavier ones than women can carry very often, but if there is but one load between a woman and man, the woman would expect to carry it, though often the man would take his turn.

In honor, the man is always preferred, and yet they show great respect for their women, especially the younger men for the older women, and the women exercise great influence. Showing respect for seniority runs all through the family and social life of the people. All sewing and nearly all weaving is done by men, though women make one kind of cloth. Most of the selling in the markets, but not all, is done by women. With few exceptions, the men do the farming, but the women help to gather the harvest and carry it to town. Women are the potters, and they do the cloth coloring. Women are seldom idle, partly because the most of their work is at home. Men are often idle, partly because when at home in town they are absent from their work, and have nothing special to do.

Everything, including cats and dogs and field rats, is used for food. All food except fruits is cooked, and their cooking is quite complicated and extensive.

They are pagans, worshipping a great many idols, including the devil. Not very many are represented by images. A great many natural objects, such as trees, rocks, rivers, snakes, etc.,



TRAINING SCHOOL AT OGBOMOSO — C. E. SMITH

DRUMMERS IN AFRICA

CHURCH AT LAGOS — DR. GREEN IN DISPENSARY

are worshiped, as containing the spirit of the god or of some person long dead. They believe in multitudes of spirits, good and bad, whose favor must be obtained or anger placated by prayer and sacrifice. They also often worship the spirts of their ancestors. The rulers, especially, once a year offer sacrifice at the graves of all their predecessors. They will tell us that the visible object worshiped is so worshiped only as containing the spirit of the god or person, and they use a different name for the visible object and the spirit, but these are often confounded, and it is doubtful if the distinction is always made in their thought. Their worship consists in placing blood, some unused portions of the animal, food and money (a small shell) upon the object worshiped or place of worship, and in genuflections and forms of words and sometimes dancing. They observe also annual feasts to individual gods.

The country is under English rule, but, with few exceptions, the native rulers are left in control with certain limitations, and always subject to the English officers.

A railroad is now built from Lagos to Ilorin, about 300 miles, and will, some time, be extended to the far interior. Under English direction, roads have been built in many parts of the country, and on some of these there is an automobile service. All this is in great contrast to bush paths, absence of all convenience, wars, dangers to life and property of twenty-five years ago.

Our Work Previous to 1875.

Our first work in Africa was in Liberia, 1,000 miles west of the Yoruba country, and was carried on by colored missionaries.

In 1821 Lott Carey and Colin Teague, of Richmond, Va., were sent as missionaries to the negro colonists in Liberia by the Old Triennial Convention, and began their work in Monrovia, West Africa. The work from the very first showed great prosperity. Carey proved himself to be a great leader, and the Mission to Africa was a most gratifying success.

As soon as the Southern Baptist Convention was organized the eyes of the Foreign Mission Board were turned toward Africa. A report adopted at the meeting of the Southern Baptist Convention in 1846, in Richmond, Va., summarized the progress already made.

"Twenty-five years ago a little church of only seven members, with Lott Carey as pastor, was organized in an upper room of a private dwelling in this city. That church is now the first Baptist Church of Monrovia. It has become the mother of some seven to ten churches, and also of the Providence Baptist Association of Liberia. Since that period, hundreds of colored Baptists have emigrated from this country, and settled permanently in the land of their forefathers. They will gladly coöperate with the Board of this Convention, and particularly with the vast numbers of

their colored brethren in the Southern States, in spreading the gospel over that benighted country."

In the fall of this same year the Rev. John Day and Rev. A. L. Jones were appointed as missionaries to Liberia.

Finally, after much correspondence, in 1856 the Northern Board transferred its Mission in Liberia to the Southern Baptist Convention, and Southern Baptists watched with peculiar interest the progress of their missionary endeavors in the "dark continent." The work grew so rapidly that in 1861 there were twenty-four churches with a membership of 1,258. It had proved to be one of the most fruitful fields of the Convention.

"In these fields," said one Board report, "more than a thousand believers have been baptized by our missionaries. For the number of stations and the extent of the field, these missions have been less expensive, and in the number of accessions, more remunerative, than any under our control."

Then the war came on, and the Board was forced to withdraw its support, and the native churches were thrown upon their own resources. The missionaries and other leaders heroically determined to keep up the work as far as possible, even though they had no support from the Board. Too much cannot be said of the way these missionaries sacrificed during that trying time, and even after the war, when the Board was so im-

poverished that it could not send help to these needy missionaries, they still held on.

In 1871 the Board resumed the work in Africa, but the lack of funds made it impossible to carry forward the work in a very adequate way. Finally, in 1875, because the Board thought that it was possible to enter the central portion of Africa more advantageously through the Yoruba country, the work in Liberia was abandoned, and thus was closed sadly a brilliant chapter in our missionary history.

About 1850 T. J. Bowen and Henry Goodale entered Liberia with a view to starting work in the far interior, perhaps back of Yoruba land. While in the interior of Liberia Goodale died, and Bowen returned to the coast and sailed to Badagri, the then English port of the Yoruba country. Bowen was very anxious to get to the far interior back of the Yoruba country, where he believed there were healthy highlands. After a great many hardships and difficulties, and being prevented by native chiefs from getting beyond the Yoruba country, he returned to America for more missionaries. Reaching Africa again, he established work at Ijaiye, Ogbomoso, and later at Oyo, all interior cities of the Yoruba country, and where there were no others working. Needing communication with Lagos, on the coast, the missionaries later occupied Abeokuta, which was already occupied by others. In the meantime, about 1850, the English had interfered in a

native quarrel in Lagos, putting an anti-slave trade claimant on the throne, and after some years, Lagos became English headquarters. Our work in the Yoruba country really began with the settlement of Brethren Bowen and co-laborers at Ijaiye in 1854. The time previous to this had been spent by Bowen in finding out where we could work, and in the return home for missionaries. Ijaiye was one of the largest and most important towns of the country, and was the home of the then chief military officer of the whole country. Work was opened in Ogbomoso in 1855. This also was one of the larger cities of the country. Soon after 1855 we had eight men and five women on the field. But West Africa was to prove true to its reputation as the white man's grave, for very soon six of these were in African graves, and several had been compelled to return home. Yet the work was progressing. Cheap mission houses and chapels were built at our several stations, and work was being done in three cities and four stations.

In 1864 our colored missionary, Harden, who had been removed from our Liberian Mission and stationed at Lagos, died. Mrs. Reid had died at Ogbomoso, Mrs. Philips at Ijaiye, and several others at other points.

In 1860–61 war against Ijaiye by the rest of the Yoruba country, led by the large city of Ibadan (200,000 inhabitants), resulted in the destruction of the city, the killing or capture of

large numbers of its inhabitants, and the dispersion of the rest.

Ten thousand or more of these settled in Abeokuta, which was not a Yoruba city, and it is among these in that city our chief work was carried on for many years. Thus our main work was destroyed. Brother Stone, who had been captured by the Ibadans in the beginning of the war, and had made his escape, brought the native children of the mission to Abeokuta, where Philips was already at work. During this time, Reid, being cut off from all communication from the outside, was shut up alone in Oyo for twenty-seven months, having to live and dress as do the natives. I have heard some of the native Christians, who were children then, tell of Reid's surprising appearance when he finally got away and reached Abeokuta. Clark had been located at Ogbomoso, but in 1859–60 he gave up the work.

About 1865 a great persecution broke out in Abeokuta, in which all mission property and property of the Christians was destroyed, or stolen, and the Christians and missionaries were driven out and greatly mistreated. Philips was one of these. All escaped to Lagos, the missionaries being taken by force by the natives, and greatly persecuted on the way. This practically destroyed all our work except at Lagos, though there were still a few unbaptized converts at Ogbomoso and Abeokuta. Clark had left a very good house, nicely furnished and a fine case of books at Ogbo-

moso, which were nearly all taken by the natives. Even the marble slab at Mrs. Reid's grave was broken up, taken away and sold for grinding stones. In 1868 Philips gave up the work, and in 1869 Stone's health completely failed so that he was compelled to retire. Thus our work had practically ceased in 1869 except the few converts left principally in Lagos. These, M. L. Stone, a boy trained by missionary Stone, whose name he took, held together until we again had a missionary on the field.

The Mission After 1875.

A little before 1875 God moved upon the heart of W. J. David, of Meridian, Miss., to offer himself for our work. He was born in 1850, and did a great work in Africa for fourteen years. He was really the founder of our present work, having no advantage over the missionaries beginning a new work, except that he found a few converts, and a young man ready at hand to help him. David and Colley (a colored man sent by the colored churches) sailed in January, 1875, for West Africa. By direction of the Board, David closed up our work in Liberia, and before the close of the year he and Colley had begun to re-open our work in the Yoruba country. David found a young carpenter, M. L. Stone, preaching to the converts in Lagos, and working at his trade for a living. David employed him as a mission worker, and he has been

the very first of our native preachers ever since. He is today the pastor of the large self-supporting church at Lagos.

As soon as possible David visited Abeokuta and Ogbomoso, reorganizing the work. Until then, since the persecution above mentioned, white men had not been allowed to enter Abeokuta, and traveling was still dangerous. David found a few converts at each place and baptized a number, whom he organized into churches. Later he placed Stone in charge at Ogbomoso. Most of the converts he found at Abeokuta proved worthless, but those at Ogbomoso had kept up services all those years under a large tree in the mission yard, and became the foundation of our highly successful work there. A large proportion of our native workers have come from the Ogbomoso church.

Colley, our colored missionary, retired from the work in 1879. In the meantime David had returned home in broken health. Having recovered his health and married, he and Mrs. David returned to Africa in 1879.

In 1882 P. A. Eubank, a graduate of the Seminary at Louisville, and Mrs. Eubank sailed for Africa. In their first year they had a very serious time with the African fever. They undertook to settle at Abeokuta, and did for a time, but so uncomfortable was the house, and so unsanitary the surroundings, their health became impaired, and they were compelled to return to Lagos. Later, in 1884, when the Davids were

compelled to return home to recuperate health, the Eubanks were needed to take charge in Lagos. In those days it was necessary that we have a missionary located at Lagos. It is not so now.

In October, 1884, W. W. Harvey and wife, S. M. Cook, and C. E. Smith reached Lagos December 15, two months after sailing from New York.

We were all put to work at once preaching, but through interpreters. Nearly all missionaries then of all societies preached through interpreters. Most of them had not been in the work long enough to use the language in public speech.

The Davids returned to Africa in March, 1885, in such an exceedingly small sailing ship that it was a wonder to me they could cross the ocean in it. The ship carried materials for the new church then being built in Lagos. It had no other cargo, so it came straight to Lagos. Soon after this the Harveys and the writer located at Abeokuta; Cook, the Davids, and Eubanks remaining in Lagos. The writer was very much troubled with fever for the first year, but fared better the rest of his stay in Africa. Harvey had splendid health the first year, then his health gave way, and after struggling on for awhile, he was compelled to return to America, and after a few years he died from the effects of the African climate. After a little more than a year, Cook returned home, but returned to Africa several times to look after the mission work which he carried on independently. On a recent visit he died of the dreaded blackwater

fever in Ibadan, where a church house has been built to his memory.

Near the end of 1885, there being a little disturbance in our church at Ogbomoso, and it having been a long time since the station had received a visit from a missionary, I made that city a visit. I had to pay a chief at Abeokuta $25.00 in goods to be allowed to travel twenty-five miles of the journey and for protection. The rest of the two hundred miles was free, except the paying of tolls at various points. At the little town of Eruwa, surrounded by mountains, I was met by Christians from Ogbomoso who had come to guide me and carry my loads. I shall never forget the cordial welcome they gave me, saying many times, "Baraka," "Baraka," which means peace.

On the morning of the fourth day, after meeting these friends, and six days after leaving Abeokuta, I reached Ogbomoso, where our native brother, Lewis O. Fadipe, was in charge, and who gave me a hearty welcome. I had had a hard journey, and had been sick part of the time, and the night before I had slept in a hut where the water from a hard rain poured into one corner of the room by buckets full. Before I left Ogbomoso, I had a hard siege of fever. I found at Ogbomoso a little church of twenty members. I preached in the little thatched roof, mud wall chapel. It was crowded to suffocation, and crowds stood outside at the windows and doors. They were not used to the white man then, most of

them having never seen one. Wherever I went crowds were at my heels. I could not eat in private, and scarcely sleep in private for the crowds would not leave me. Times have quite changed now, and a white man is scarcely noticed. I remained one month and baptized twelve converts.

In June, 1885, Mrs. David was taken ill, and in an effort to save her life, Brother David started home with her. In a few days she fell asleep in Jesus, and her remains were buried in the ocean off the "Gold Coast." Her last words to the stricken husband were, "Don't give up Africa." Brother David proceeded to America, bringing his little girl, Nettie, and the babe a few weeks old. Every one loved Mrs. David. Hers was one of the most beautiful Christian characters.

In March, 1886, Miss Cynthia Elba Morris, of St. Genevieve County, Mo., who had taken lectures at the Seminary in Louisville two sessions, came to Africa, and was married to the writer.

While at home, David married and returned with his bride to Africa. Soon afterward my wife and I located at Abeokuta, where we labored for two years, building a much needed church house, establishing a day school, and making considerable progress in the work. It was soon after locating here, and twenty months after entering the country, that I began to preach in the native tongue.

In 1887 the condition of our work in Ogbomoso

was such as to require a missionary to be located there, and I was asked to go. Though there was a war of many years standing going on, and the country was full of war parties and robbers, we undertook the journey. There was no decent house to live in, and the only fairly decent room we had was so small that our bed, a large English one, took up about four-fifths of the space. Grass roof, clay walls and floor, two small openings for windows, with wooden shutters, and a clay and stick ceiling made up our palace. Here my wife had a long siege of fever. And to add to our harrowing experiences, people were brought to us, the first ones in the middle of the night, cut to pieces by war, kidnapping and robber parties, for us to dress their wounds. To add to all our other difficulties one of our members made trouble with our native evangelist and led three-fourths of the members away. They did not return for over a year.

Not long before this a faction had occurred in the Lagos church which took away three-fourths of the members there. These were dark times, but all has worked out to the furtherance of the cause. We had scarcely settled at Ogbomoso and the Eubanks had not yet gone to Abeokuta, where they expected to locate, when the Davids broke down and were compelled to return home. The Eubanks had to remain in Lagos, and Abeokuta was again left alone. We had so few trained na-

tive workers then that it was far worse for these places to be left without a missionary than now.

In July, 1888, Mr. and Mrs. C. C. Newton and three of their children (Miss Newton as a missionary), and W. T. Lumbley and wife reached Lagos. My wife and I went to Lagos to meet them, and to bring the Lumbleys with us to Ogbomoso. Some of the chiefs gave us much trouble on the way down, and we had to pay considerable money to be allowed to pass. While in Lagos making my arrangements to return, my wife was suddenly stricken with "blackwater" fever, and died the third day. Soon after I started back to Ogbomoso by way of Abeokuta, taking the Lumbleys with me. On reaching Abeokuta the chiefs would not allow us to pass beyond, though they had promised me we could do so, and I had paid them for the privilege. So, leaving the Lumbleys with the Eubanks at Abeokuta, I returned to Lagos and started back by the route I had come down. Again I had a great deal of trouble with the chiefs, and had to pay for the privilege of passing. Finally I reached Ogbomoso and entered my home, a home full of sad reminders.

I labored on alone until I was taken dangerously ill. No one but natives were near me, and all communication practically cut off by the wars. After a long time, one of my notes passing from hand to hand, reached Eubank at Abeokuta, and by paying $25.00 for the privilege he was allowed to pass under special restrictions, and came to

me. In the meantime, Brother Pinnock, then with the Wesleyans at Ibadan, seventy miles from me, had come and spent a week with me. I was now in broken health, after five years in Africa, and was ordered home.

I spent eighteen months at home, and before returning (1891) was married to Miss Lucy Shenstone. About 1891 the Eubanks returned home, and having no home in which to place their child, they resigned the work. In 1892 the Newtons took a vacation in America, and after returning to Africa, Mr. and Mrs. Newton fell victims to the blackwater fever, Brother Newton dying at sea in the beginning of 1903. A few years afterward, Miss Newton, then Mrs. Sutcliffe, died in Lagos of the same fever.

Some time in 1891 S. G. Pinnock and wife came to us from the Wesleyans, and located in Oyo, Reid's old field.

I had always tried to do some training work, but a few years ago I undertook a theological training school at my own expense. Later, the Board undertook the support of the school, and now we have a good school, and fairly good, but inexpensive buildings at Ogbomoso.

After I had been in Africa twenty-two years, and my wife sixteen years, my wife's health failed, and we were compelled to return to this country. Since then my own health has gone so that we are compelled to remain here indefinitely. In 1906 Brother Lumbley, who had labored in

Africa nearly twenty years, broke down in health, and returning to England with his wife, he suddenly passed away. Mrs. Lumbley is still laboring in Africa trying to carry on the work she and her husband had been doing. In 1901 L. M. Duval and wife came to our work, and began work at Saki, a large town in the northwestern part of the country, where they are still working, and in conjunction with E. G. MacLean, a recent addition to our forces, are carrying on an industrial school. In 1905 Mr. and Mrs. Compere, of Arkansas, came to Africa and labored at Ogbomoso in the training school, and did general mission work until Mrs. Compere's health failed and forced them to return to America in 1909. In 1907 Dr. George Green and Mrs. Green went to Ogbomoso, where they have given special attention to medical work. The latest addition to our work was Brother and Sister Ward, who returned with the Comperes in 1908, and who worked in the training school at Ogbomoso. After a service of a little more than a year, Mrs. Ward's health failed, and while they were on their way to the United States, Ward was stricken with smallpox, and died in England.

Besides the school and general mission work, the missionaries have always done a considerable amount of medical work as best they could, according to their limited training. W. M. Perry, who with his wife had to return after a little more than a year in Africa, gave chief attention to this work. for he had received some special

training. Dr. George Green, a thoroughly trained physician, has taken up this work in earnest, and there is great opportunity for it.

We have at present, in Lagos, a church of about 300 members under their own pastor, self-supporting and owning their own building. There is also a school under their control, but partly supported by the mission. There are two other Baptist churches which grew out of our work. Lagos has a population of about seventy-five thousand. At Abeokuta, 150,000 population, we have three churches, all small, but far from each other in that large city, under native evangelists, all owning their own buildings, and partly self-supporting. At Oyo, the capital of the Yoruba country, 60,000 population, we have a church and two or three out-stations, with two or three evangelists, and missionaries, Pinnock and Mrs. Pinnock, in charge. At Ogbomoso, in the central north border of the Yoruba country, 75,000 population, we have three churches, a day school, a theological training school, all with buildings. At Saki, 40,000 inhabitants, in the northwest part of the country among the mountains, we have one church, a day school, and an industrial school. We have good mission houses for the missionaries to live in at all these places. We have churches under native evangelists at Ede, on the railroad, 40,000 inhabitants; at Ejigbo, 10,000 inhabitants, near Ogbomoso, and stations at a number of other villages and towns.

Our policy is to raise up self-supporting and self-governing native churches, owning their own buildings, a trained native working force of ordained preachers, evangelists, and teachers. We start churches to doing something for themselves as soon as possible, and follow a plan by which they assume an increasing part of their support each year. Missionaries we must always have, but their work must be to direct and teach native churches, train native workers, start new work, and have a general oversight over the churches, but not to lord it over them. The missionary is often of assistance to them against persecution and oppression. He has an influence over both white and black people which cannot well be dispensed with, and the encouragement his presence gives to the native Christians is very great. Also the medical work must be largely in his hands.

In 1884 we had 166 members in the whole mission. Now there are over 1,000 members. Then we had very few baptisms. Twenty-five baptisms in a year filled us with rapture. Now we often have over two hundred baptisms in a year. I remember that in 1887 there was but one baptism. Now, in addition to our own work, there are a good many Baptist churches in Lagos, Ibadan, and elsewhere, some under the fostering care of our Lagos church, and some under the fostering care of other Baptist churches in Lagos, but all self-supporting. There are four or five ordained preachers in and out of the mission, and thirty

or more unordained evangelists. Our missionary force remains nearly the same with the passing years. The new missionaries only about make up for our losses.

We are thankful for what has been accomplished, but wish it might have been more. Our present success could not have been attained but for the foundation work done by faithful missionaries who have long since gone to their reward, or have had to give up the work.

"Don't give up Africa," said the sainted Nannie David, and every missionary before and since repeats the plea. However, Africa may compare with other nations in importance, her people surely need the gospel, and need it badly. However great the cost in life, health, and means, far greater than in most other countries: "Don't give up Africa."

The African Mission.

1. Missionaries—
   (1) Foreign, 11.
   (2) Native, 45.
2. Church Statistics—
   (1) Churches, 21.
   (2) Members, 1,098.
   (3) Church buildings, 27.
   (4) Sunday schools, 22.
   (5) Sunday school scholars, 678.
   (6) Out-stations, 20.

3. Schools—
   (1) Day schools, 6.
   (2) Industrial School at Saki.
   (3) Theological Training School at Ogbomoso, 20 students.
4. Medical—Dispensary and physician at Ogbomoso.
5. General—
   (1) Work opened in Liberia, 1846; in Yoruba, 1850.
   (2) Residences for Missionaries owned by the Board, 7.
   (3) Nine self-supporting churches.

CHAPTER VIII.

THE ITALIAN MISSION.

It seems to be the almost universal verdict of those who live in Italy that the Papacy has been "weighed in the balances and found wanting." Romanism is incompatible with civil and religious liberty or with intellectual and material progress. Can an institution be divine which subverts the primitive doctrines of Christianity, bitterly persecutes His followers, substitutes human for divine authority, withholds the Word of God from millions, enslaves the mind and conscience, sells pardon for sin, grants indulgences, worships images and saints, teaches a corrupt system of morals, and opposes every free political and religious institution in the world? Moreover, if Baptist doctrines are needed in Protestant America and England, where there is an open Bible and freedom of speech, what shall we say of Italy, where ignorance and superstition are denser, persecution stronger, and error more pernicious?

The Gospel in Italy.

Although dominated for centuries by a falsified form of Christianity, Italy has had many who

PORDENONE
Novara
Milan
VENICE
MONDOVI
GENOA
S. PIERDARENA
CARPI
FERRARA
CONSANDOLO
ADRIATIC SEA
SREMO
FLORENCE
ROME
MINTURNO
BARLETTA
BARI
NAPLES
BISACCIA
CALITRI
ALTAMURA
AVELLINO
GRAVINA
MATERA
MIGLIONICO
TYRRHENIAN
IGLESIAS
SILIQUA
CAGLIARI
SEA
MEDITERRANEAN
MESSINA
SEA
PALERMO
REGGIO
SICILY
IONIAN
SEA
TUNIS
FLORIDIA
NOTO
AFRICA
SICILIAN
SEA

have gloriously upheld the truth against all obstacles. As we emerge from the darkness of the Middle Ages we see, here and there, lights shining in the spiritual gloom that enveloped the whole peninsula. Notable among them were Arnold of Brescia, Savonarola, the Duchess Renata, Vergerio, the Marquis of Vico, Bernardo Occhino, Aonia Paleario, and Vittoria Colonna, whose deeds adorn the pages of church history and add luster to the otherwise shameful record of Italy's spiritual degeneracy. During the Reformation, there were flourishing congregations of evangelicals in Lucca, Modena, Florence, Genoa, Milan, Padua, and Turin. In Venice, the Bible and the writings of Luther and Melancthon were translated into Italian and freely circulated until thwarted by the Inquisition. Naples at one time had more than 1,000 Evangelicals from the best families, whose conversion was due to Juan Valdez, a high-born Spaniard and imperial secretary and chamberlain, who retired to Naples where his remarkable spirituality and piety united to rare graces of mind and person, gathered an elect circle of Christians around him, afterward dispersed by the Inquisition.

More recently, even before modern Italy was made, much was done toward "making Italians" by evangelizing them. To the Waldensians, more than to any other church, belongs the honor of leading in this work. They were not "Reform-

ers before the Reformation," as some claim, but adopted the distinctive theology of the Reformers, especially that of Calvin. It is nevertheless true that by their efforts, not always successful, to extricate themselves from errors which in the lapse of centuries had arisen in the church and especially by their exhortations to a diligent study of the Bible, they became a shining light in a dark place, and thus prepared the way for those who, in the sixteenth century, labored to deliver their fellow countrymen from the power of their spiritual oppressors. The Waldensians, owing to their long existence and the adhesion to them of many French or Swiss protestant residents, are the most numerous body of Evangelicals, having churches in every part of the peninsula. Besides, there are Methodists, Baptists, Wesleyans, and Plymouth brethren at work in Italy. The British and Foreign Bible Society and the Scotch Bible Society, the Y. M. C. A. and the Y. W. C. A., as well as the Salvation Army, contribute to the evangelization of the country. In Rome, especially, one sees many signs of the progress of the gospel. In 1870, the Evangelicals were not allowed to preach nor could a copy of the Bible be sold. Now there are between fifteen and twenty churches and preaching stations, two theological schools, and four newspapers, several schools for boys and girls, an orphanage, two printing presses, several book stores, colporteurs, Y. M. C. A. and Y. W. C. A. buildings, depot of

the British and Foreign Bible Society. Outside of the city there are many agencies for the promotion of the truth. The statistics for the Evangelical work (1897) twelve years ago, as given by Dr. Taylor, were the following: Waldensians, including their native protestants in the Waldensian Valleys, 20,000; the Free Church, 1,500; Methodist Episcopal, 1,100; Wesleyans, 1,400; Baptists, 1,100; and Old Catholics, about 500. Since that date till present (1909), all the denominations have made gains except the Free Church, which does not any longer exist. It died for lack of financial support, and has been absorbed by the two branches of the Methodist Church. All these bodies own church buildings in different cities of Italy, and some of them, especially the Methodists, are spending considerable sums of money erecting churches and schools. The churches are all small and composed of poor people, and of those with limited resources. There is not much prospect of self-support at present, though the principle is recognized.

American Baptist Work.

As early as 1850, the Foreign Mission Board directed its attention to the Roman Catholic populations of Europe, but for lack of funds nothing definite was attempted. However, in 1870, the Board decided to establish a mission in either France or Italy. The taking of Rome by the

Italians seemed to be a providential indication for our Board to begin work there. Dr. Cote, of the Y. M. C. A. of France, was chosen first missionary. He settled in Rome. With him were associated three Italian evangelists to assist in the work. In a short time churches were organized at Rome, Civita, Vecchia, Bologna, Torre Pellice, and Venice.

Before giving detailed accounts of some of the churches a general statement will not be amiss. Like those of other denominations, they are generally small, there not being any with more than one hundred members. For the most part we worship and evangelize in rented halls, as church buildings here are costly and not easily obtained. The halls are not generally in the best streets, as Catholic proprietors will rarely rent them even at exorbitant rates for protestant services. During the week, besides the Sunday school, there are usually four other services. The one on Sunday morning is devoted to the edification of the brethren; the other meetings are for the evangelization of Roman Catholics and unbelievers. In some places, a night is set apart for Bible study, when the pastor teaches doctrines and instructs the catechumens. To church services strangers come and go at pleasure. Many do not even sit down, and often someone contradicts what the preacher is saying. It becomes necessary, occasionally, to be protected by a policeman, who may be had on request. As may be imagined, our mem-

bers are poor, some very poor, and consequently they give little to church support, perhaps less than the same class in America, though they are ready to help one another in distress. The recent earthquake in Sicily and Calabria proved that Italians are generous and self-sacrificing. In all of our churches the members are required to pay all local expenses, except hall rent, and contribute besides to the general evangelization fund. The pastor is sometimes compelled to pay most of the local expenses himself, owing to the poverty of the church. His position is by no means easy, as many calls come to him for help from members and outsiders. The brethren are generally zealous. Sometimes house-to-house prayer-meetings are held to attract Romanists who would not come to a Protestant hall. Tracts, portions of the Scriptures, and religious newspapers are widely used for the spread of the truth. In the smaller cities and villages, the pastor usually has one or more out-stations which he visits periodically for evangelizing purposes. Some of our best churches were founded in this way. At present (1909), we have thirty-five of these small churches and eighty-five out-stations to be found in every part of the peninsula as well as in the islands of Sicily and Sardinia and in North Africa. There is also a small group of believers in Trieste, Austria. Rome, Carpi, Naples, Boscoreale, and Miglionico have church buildings which put the work on a more solid basis.

Rome was the first church organized. Dr. Cote constituted it in January, 1871, with eight members, all of whom he baptized, and before the year closed twelve others were added. Dr. Broadus was present at its organization, and was delighted with Italy as a mission field. He said that he would vehemently protest against any idea of abandoning it. Things moved on well apparently at first—too well. Italians entered the church without a clear knowledge of what conversion meant, and for lower ends, many mistaking political liberty and dislike of the priest for conversion; reaction and trouble set in, so that when Dr. Taylor came out, in 1873, these original members had disappeared, or disgraced themselves. The work had to be practically begun afresh. Afterward greater care was exercised in admitting new members, and a more genuine class of people drawn in. It even became necessary to refuse as candidates for baptism those who were without work to keep out imposters.

The purchase of a chapel put our work on a firmer footing. It cost much time, anxiety, and no small amount of money. Dr. Taylor was tormented by several lawsuits and endless harassment on the part of the neighboring Catholic landlords. When the chapel was opened it was referred to by the Catholic organs as an "infernal hall." The church now has sixty members which

would be a much larger number but for losses caused by emigration and persecution.

Naples was taken over from the English Baptists in 1899. At the same time a small body of members and their hall were accepted from Count Papengouth, who had conducted an independent work and was leaving the city. These two Baptist churches in Naples united in 1900, and have since been one, though perfect peace has not always reigned. The church's membership reaches almost one hundred. It has an outstation in the city where many outsiders are evangelized. The church building is owned by our mission. In the garden back of it is an ideal baptistry whose waters are often stirred by the zealous pastor, Signor Scalera.

Tunis church has a very interesting history. Signor Barbera, a colporter of the British and Foreign Bible Society, has labored there for several years, not only for his society, but privately to propagate Baptist views. He was eminently successful in leading many to Christ. An evangelist was sent there by Dr. Taylor, in 1900, who baptized nine converts, among whom was Signor Barbera. Owing to lack of funds this work was not prosecuted until 1904, when the writer visited the place and baptized twenty-one converts, after which a church was organized with Signor Barbera in charge. He is a man of wonderful energy, and a typical soul winner. His labors have been much blessed. The church now

has eighty-one members, and is one of our most promising, and the work seems to be in a hopeful condition. Most of the members are able to contribute something toward local expenses, and there is quite a number of adherents. The city has an Italian population of 50,000, and owing to their distance from Italy and her priests they are freer to accept the gospel.

Matera, a city in the Basilicata, has a flourishing church of eighty-six members. The pastor, Luigi Loporfido, a follower of Tolstoi, was converted with other companions and baptized by a neighboring pastor. They formerly belonged to a "league" for mutual protection. This work is an agricultural district among the peasants entirely. Not one in ten of the adults can read or write. A deposit of oil, grain, and flour is kept to sell to the poorer brethren who are thus insured against the monopolies of the richer proprietors. Their children have a night school taught by the pastor. The chapel was built by the church and pastor. The mission contributed less than $200 for furniture.

Miglionico, in the same province, is one of our largest and best churches which has been served from its foundation by Signor Carlo Piccinni, "a prophet in his own country." He was educated in the Free Church School at Florence, and after conversion to Baptist beliefs went at once to his own people to lead them to Christ. He was severely persecuted, and unusually successful.

The members contributed work, material, and money for a building, which was soon ready for use, but not until a harassing lawsuit instituted by the local priests had been gained by the church and pastor. There is a mutual assistance fund to help needy brethren. A night school and three outstations are under the care of this faithful pastor. The members are all more or less independent, owning their own little farms. This church, besides sustaining local expenses, helps in a material way toward propagating the gospel.

The Milan church has some members who are quite generous. They have in the last few years spent several hundred dollars for an organ and church furniture, besides making regular contributions to the evangelization fund. The few brethren at Trieste, with the help of outsiders, have collected more than two hundred dollars for work in that city. There is a similar fund at Cagliari, in Sardinia. Ferrara, for two years, cultivated assiduously by Signor Luginbühl, has borne excellent fruit. Fourteen were recently baptized, and ten others accepted as catechumens. In the neighboring town of Consandolo there is a Sunday school of 156 children, most of whom belong to Socialist families. The town is a Sodom in morals. The Gravina church has paid its hall rent for several years, but the burden falls on one family who have done much for the church. The pastor, through the influence of his wife, forfeits half of his salary for the benefit of the mission.

At Boscotrecase a poor deacon has bought the organ and furniture with his own money. He preaches the gospel to all who enter his little shop. Noto, in Sicily, has a flourishing church, though only four years old. There are now thirty-three members and a goodly number of catechumens. Five were baptized a few days ago. Reggio has now 160 children in the Kindergarten held in a wooden building erected since the earthquake. Material assistance is now given these poor wretches. The church at Messina has been temporarily blotted out, the surviving members being widely scattered.

At the Southern Baptist Convention which met in 1901 at New Orleans, the Board was authorized to establish a theological school in Rome. The Board sent out the writer to take charge of this school. It had long been Dr. Taylor's desire to see such a work started, and it was his pleasure to lead in its organization and do some effective teaching till his death. From the very beginning it has been the aim of the founders to insist on a high standard of work. The course of study is modeled, as far as possible, after that at Louisville, but some changes were necessary, owing to local conditions. The Bible is the foundation and center of our teaching which is expounded not only in Italian, but in Hebrew and Greek. The branches taught are historical, exegetical, systematic, and practical theology. The full course is three years. Two years are given to Old and

New Testament, Church History, and Apologetics, while one year is devoted to other branches. The school from the beginning has attracted attention by its seriousness, and has won praise. Students of other denominations, notably Wesleyans, attend our theological school, which is now the largest in Italy, surpassing in numbers the Waldensian at Florence. Our professors compare well with any other school, being graduates of Rome, London, and Cambridge (England) Universities, and the Southern Baptist Theological Seminary. Our students usually come from the churches, but some come directly from Romanism. There are at present two ex-priests and two ex-friars among our students. Sometimes we get unworthy men who must be dismissed, but on the whole, they give satisfaction. Within a few years we trust we shall see good results of our work. At present, ex-students are pastors at Naples, Florence, Genoa, Consandolo, Carpi, Altamura, Gravina, Avellino, Avezzano, and Pescopagano—ten of our thirty-five churches are in their hands.

As early as 1876, Dr. Taylor began the publication of *Il Seminatore* (the Sower), a monthly journal which contained articles on denominational tenets, Baptist history and questions of church life, evangelization and other practical questions. It served to clear away many prejudices, especially in the eyes of the Waldensians, who do not always view us with a friendly eye. This journal was succeeded by the *Testimonio*

CHURCH AT REGGIO

CHURCH IN NAPLES

SIG. G. FASULO, PASTOR, NOTO

THEOLOGICAL SCHOOL, ROME

(*The Witness*), which appeared in 1884. It has since become the organ of the Union (of the American and English Baptist Missions), and continues to be so. Lately it has become bi-monthly, and is entirely self-supporting. In connection with it, is published now a smaller sheet called *Il Seminatore* (continuing the name of the old paper), which costs only one mill per copy and is widely circulated, having from 8,000 to 10,000 copies printed every two weeks. It is adapted to the simpler minded and poorer classes. It is also self-supporting, and no evangelical paper in Italy has a wider circulation.

Workers must be treated under two heads, foreign and native.

Dr. Cote, after two years of service, severed his connection with the Board, though from no charge affecting his moral character nor his capacity as a missionary.

Dr. George B. Taylor and his wife deserve a more lengthy notice, owing to their long and intimate connection with the Mission. His appointment to succeed Dr. Cote was made in March, 1873. It was no easy task to quiet troubles in Rome, meet the peculiarly strong prejudices against a Baptist and a Southerner, train native preachers, organize undisciplined churches, foster work begun and press forward in new fields, and all under financial uncertainty when the Board was going through straits and stress. Dr. Taylor proved to be well adapted for the eminent place

assigned him. While retaining to the last a youthful spirit of initiative and enterprise, he was aptly termed like the old English divine, Hooker, "the judicious Taylor," avoiding those headlong words and actions which in a field so delicate and complicated as Italy, take years for men of less supreme self-control to redeem and remedy. His wisdom, piety, administrative abilities, tact and learning were recognized by all. It may not be amiss to insert here the testimony of Dr. Augustus Strong, written in this year (1909) to one of his daughters. "I have just finished reading your father's life, and have been deeply moved by the story, and I cannot help telling you so. I have now ordered a copy for our Seminary library. Your father's life was a truly heroic one. He was a genuine missionary and a real disciple of Christ. It must be a great comfort to you to know that you were permitted to minister so lovingly to so noble a servant of our Lord." Dr. Taylor not only represented the University of Virginia at the 800th centenary of the Bologna University, and represented the Baptists at the Waldensian Centenary and on many other occasions, but also wrote a book of general interest on "Italy and the Italians," a manual in Italian on Systematic Theology, innumerable tracts and articles for Italian and American papers, and when he died was at work on a book for the use of young Italian ministers. Loved by everyone, irrespective of creed, he laid down his life, September 28, 1907, and his

body rests in the beautiful Protestant cemetery in Rome by the side of his faithful wife, who went to her reward twenty-three years before his departure —March 7, 1884. She was beloved by all who came under the influence of her gracious Christian spirit. Many nationalities and creeds were among her friends. The eleven years of her life in Italy were full of care and sunny self-sacrifice, not only for her family, but for the struggling Mission.

In 1880, Dr. John H. Eager and his wife were appointed missionaries to Italy. He remained in Rome as colleague to Dr. Taylor for ten years, and helped in many ways, learning the language unusually well and gaining the affection and esteem of our Italian brethren. While Dr. Taylor was absent in America for two years, he was left in charge of the work. In 1890 he and Mrs. Eager removed to Florence, where, with the help of a native evangelist, Signor Galassi, he built up one of our churches in connection with which he cultivated other fields. In 1896, he felt it his duty for the sake of his children's education and future, to leave Italy, and resign his connection with our Board. He and his excellent wife were sincerely missed by the little evangelical world in Italy, and he left a useful book on "Romanism in Its Home," which missionaries to papal fields will do well to read.

Rev. C. J. F. Anderson and wife came over in November, 1900, but remained only three and one-half years on the field. The writer, as mentioned

before, was appointed to the charge of the theological school in April, 1901, and since January, 1904, he has also had the general direction of the Mission, but was ably assisted by Dr. Taylor until his death.

Dr. Everette Gill and family came to Italy in 1904, but owing to much ill-health in his family, due to malarial fever, he was compelled to return to America in 1907, leaving many sympathetic friends and a precious child's grave in Rome.

Rev. J. P. Stewart and family came out in November, 1908, and have ever since given themselves to the serious study of this really diffcult language. He is making progress in it, and hopes soon to be able to begin active service. They have made friends on all sides, and seem to be getting readily adjusted to the new order of things. May God make him and his a blessing to our work.

A few words about our native ministry will now be opportune, though no detailed account of them will be given.

Among the Italian evangelists who have served the Mission since its foundation, some have distinguished themselves for piety, zeal, learning, and perseverance in the midst of discouragements and persecutions. The lack of a regular theological school, until recently, has rendered a thorough preparation for the ministry difficult. However, the evangelists deserve credit for what they have accomplished in the face of such tremendous obstacles. The history of some of the conversions and

subsequent careers would be interesting, but space forbids their narration. Sig. Gaetano Fasulo, almost eighty years old, has founded seven churches in his long career as an evangelist, two of them while a Waldensian evangelist. Sig. Teubel, an ex-student, now pastor, speaks four languages well. He represented Italian Missions at the Berlin Baptist Congress last year.

Prof. Henry Paschetto, who recently died, was the finest Semitic scholar among evangelicals in Italy. He left a Hebrew Grammar in manuscript. He was professor of Old Testament in our theological school and a man of rare integrity and purity of character. His son, Ludovico Paschetto, now a minister and professor in the theological school, won the prize of the Pontificial Archæological Academy of Rome for his learned work entitled, "Storia e Monumenti di Ostia." The prize of a 1,000 lire in gold and all the expenses of publication was a bequest of Pope Leo XIII, and we learned from a reliable source that when the present pope heard that the award had gone to an evangelical minister he was much chagrined. Another minister, Sig. L. M. Galassi, a self-educated man, is reputed to be the most popular tract writer in Italy. Prof. Giovanni Arbanasich, of Genoa, has translated the Gospel of Luke into the Sard dialect, and several hymns from English into Italian. One evangelist has distinguished himself as a historian and hymn-writer, while two

others are graduates of the University of Rome, another of Milan, and a third of Florence.

Special Difficulties of Evangelization in Italy.

Why is it that Italy has thus far yielded little visible fruit? The result cannot be due to the policy pursued by the American missionaries in Italy, for the Baptists, in proportion to the means employed, have succeeded as well as the five other denominations. The causes of the slow progress may be found in local conditions, which will now be referred to, not mentioning all the causes that impede our progress, but only those that seem peculiar to Italy. All missionaries have to contend more or less with ignorance, superstition, indifference, and persecution in its various forms, but it is doubtful if any mission suffers as much from persecution and atheistic socialism as Italy. Let us pass on to the consideration of these special difficulties.

In the first place, Italy has been the home of the papacy for more than a thousand years. To every other nation it is a foreign power, but not so to the Italian. While thousands have lost interest in the Roman Church as a religious institution, there are multitudes who defend it on purely national and patriotic grounds. No other nation has a St. Peter's or a Vatican, with its invaluable library and unrivalled art collection. These, with other considerations, make it doubly hard for the

Italians to turn from a religion to which they have been bound for more than a thousand years. The fact that 200,000,000 people look to Rome for spiritual guidance and salvation is a matter of deep pride to the nation.

Another cause of special difficulty is the existence of great cathedrals and churches among us. With their altars of silver, gold, and precious stones, with paintings and sculptures by great masters, with magnificent music and everything that appeals to the love of the beautiful, they form a striking and almost shocking contrast to our modest and scantily furnished halls in undesirable quarters. Certainly no country has churches like St. Peter's and St. Paul's at Rome, nor like the cathedrals at Milan, Venice, Pisa, Siena, Orvieto, Perugia, Assisi, Florence, and Palermo. These have received and still receive thousands into their bosoms and have become for many a synonym for Christianity. And in considering this, it must be remembered that Latins are an æsthetic and materialistic race, far more affected by visible, tangible beauty than we are. The long undisturbed existence of their beautiful churches is also an argument in their favor—an argument easily rebutted, it is true, by an appeal to the New Testament. The Reformation in the sixteenth century shook to the foundation in some countries, and in others almost destroyed the Roman Church, but Italy felt very slightly that mighty intellectual and religious movement. So, many have come to

look upon the Mother Church as enduring as the Colisseum or Rome itself.

Emigration represents for us another great obstacle. About 500,000 Italians leave the mother country every year, most of whom go to America, the poor man's paradise. Not long before his death, Prime Minister Zanardelli, on visiting a town in the Basilicata, was welcomed by the mayor with the following words: "Honorable Zanardelli, I welcome you in the name of the 5,000 inhabitants of our town, 2,000 of whom are in America, and the other 3,000 preparing to go." This is, of course, an exaggerated case, but there are towns and communities which have lost almost half their population. The result of this yearly loss tells fearfully on our statistics. It is with great difficulty that net gains are made. A church in Massachusetts, U. S. A., was founded by members from our Calitri Church, in the Province of Avellino. The Miglionico church has twenty-seven members in America. Gravina loses five or six every year, while the church at Tunis suffers even more. The extreme poverty of the brethren and the loss constantly sustained by emigration renders the problem of self-support in Italy quite discouraging.

There is also the lack of a firm, solid foundation on which to build a Christian character which is, to a large extent, wanting in Italy. To use a vulgar expression, "the bottom has been knocked out" of the Italian character. This is no fault of the people, for they have some shining virtues

which other nations would do well to imitate, but it is a result of the system of religion to which they have been accustomed for long centuries. Those ideas of truth and integrity with which Anglo-Saxons are almost born—the heinousness and sin of a lie—are almost unrecognized by the average individual. The question as to whether a lie is right or wrong depends with them entirely on the point whether it will be advantageous or not. The virtues of chastity and conjugal fidelity are rare in the towns, and especially among men of the upper and middle classes. It is rare that men are faithful to their marriage vows, and how can it be otherwise when the nation has had such an awful example set before them by their priesthood, the religious teachers of the nation?

Immersion constitutes a great difficulty. Infant baptism is an element of great power in the Romish Church. The child's name is indissolubly associated with it, and by it he is made a Christian. It is so instilled into the Italian mind that his christening is what makes the child differ from the lower order of creatures, that if you ask an Italian the question, which to an Anglo-Saxon is serious and searching, "Are you a Christian?" he replies lightly, "The devil! of course I am; do you take me for a dog?" It is no easy matter to persuade some of our converts that they have never been properly baptized nor are others impressed with its importance. There is a strong prejudice among the people against cold water. Our bap-

tisms are usually performed in the milder months, and the water is usually tempered, according to the desire of the candidate. The additions to our churches would be doubled each year if members could be accepted without immersion.

Hopes and Encouragements.

There are at least three things that encourage us to go forward in the work into which we were evidently led by Providence. In the first place, must be mentioned the work already accomplished. Forty-five years ago there were no Baptists nor Baptist work in Italy. Now there are sixty churches, more than one hundred out-stations, forty-seven evangelists, eight colporters, 1,615 members, 1,694 Sunday school scholars, 98 Sunday school teachers, a theological school with five professors and eighteen students, two newspapers, several medical dispensaries, an orphanage, several day schools, kindergartens, night schools, Bible women, and fourteen houses of worship (these figures include the English Baptists, who have fewer churches and fewer communicants than our Mission has).

The "modernist movement," while fraught with dangers to "orthodoxy," will doubtless prove to be one of our allies against the common adversary The "modernists" may be roughly divided into three classes. Some, like Loisy, have wandered away from orthodoxy in the criticism and inter-

pretation of the Bible. Others, like the famous ex-priest, Don Romola Murri, demand liberty of action in politics and refuse longer to be minions of the clerical party, while there is a third class that desires radical reforms in both dogma and morals. All these have been the object of severe criticism and repressive measures on the part of Pius X, but many of them refuse to submit. They have even begun in the "modernist" propaganda the publication of tracts, newspapers, and several valuable reviews, which circulate freely among the priesthood, especially the student class. The most recent critical works of German, English and American Protestants on modern Biblical thought are on sale in the leading bookstores of Rome. Will the Pope be able to stop this rising tide? We hope not. Baptists who have no fear of truth, from whatever source it may come, have much to gain and little to lose in this struggle between the Pope and his subordinates.

The strategic position of our field is another ground for encouragement. The Japanese spent millions of money and thousands of lives to take Port Arthur, Russia's stronghold in the East, but it proved to be a wise investment, as the fortunes of the war largely depended on that one place. The same may be said of Italy. It is the Port Arthur of Roman Catholicism. If we can take it, which will require time, money, and workers, the victory will be won more easily elsewhere. If Luther and the Reformers had taken Rome and

Italy, the work of the Reformation would have been complete. The importance of saving Italy cannot be overestimated. No city since the fall of Jerusalem has influenced the religious world so much as Rome has, and she still continues to do so. From her went forth the gospel in the early Christian centuries to every part of Europe, and even before Paul visited the "Eternal City," the Roman Christians' faith was spoken of throughout the world. Today millions from every country look to Rome for salvation from sin, but what a contrast between the Christian influence which proceeded from Rome in Paul's day and that which emanates from the Vatican today! Let us, therefore, evangelize the Italians in their home that they may carry the good seed of the Kingdom into other countries. It would also seem that the preaching of a pure gospel in Italy must modify the Papacy itself, so far as the doctrine of infallibility will permit. The Catholic Church has already established Sunday schools, adopting methods from American and English Protestants. Almanacs for family and popular reading have not only taken leaves from our own publications, but have imitated the adornments of cover and title page. The Saint Jerome Society at Rome has issued a popular translation of the Gospels and Acts, which is circulated freely. Even the Latin Bible is being revised. This is done in order to imitate the work of the British and Foreign Bible Society. May not these new methods

adopted by the Papacy be attributed to the subtle change in the religious atmosphere of Italy, since Protestant Missions have been planted in her midst?

The Italian Mission.

1. Missionaries—
   (1) Foreign, 4.
   (2) Native, 36.
2. Fields—
   (1) Northern Italy—13 churches, 267 members.
   (2) Central Italy—1 church, 58 members.
   (3) Southern Italy—15 churches, 468 members.
   (4) Sicily—3 churches, 59 members.
   (5) Sardinia—2 churches, 40 members.
   (6) North Africa—1 church, 83 members.
3. Church Statistics—
   (1) Churches, 34.
   (2) Church buildings, 5.
   (3) Members, 993.
   (4) Out-stations, 80.
   (5) Sunday schools, 32.
   (6) Sunday school scholars, 744.
4. Schools—
   (1) Day schools, 3.
   (2) Theological Seminary at Rome.
5. "Ill Testimonio" (monthly paper).
6. Work opened 1870.

CHAPTER IX.

THE BRAZILIAN MISSION.

The opportunities for mission work in Brazil are vast. The country itself is immense. It is useless to compare Brazil with other countries—it is incomparable. Travel for days, for weeks, for months within it, and yet its limits are not touched. Its people are great, both in numbers and possibilities. Thousands of Germans, Italians, Spaniards, Syrians, Portuguese, and British are entering her gates and forming with the Brazilian native a new race, a new nation. This nation is destined to play a large part in the future councils of the nations. What shall her influence be? We believe that her future attitude depends more upon the gospel of the Son of God than anything else. Another item in the count is that the Roman Church is unequal to the task of giving the gospel to these people. After the best has been said for her, the fact remains that she has subjugated a noble nation to the evil effects of idolatry and the practices of astute and often immoral priests. Idolatry always debases a nation for misery and ruin follows in its wake. Instead of crosses, Brazil needs the preaching of the Cross, which is the power of God unto salvation.

70
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50
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10
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80
70
60
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40
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20
MANAOS
SANTAREM
PARA
MARANHAO
CEARA
ACRE
PERNAMBACO
SANTA RITA
BARRA
MACEIO
BAHIA
VICTORIA
CAMPOS
RIO DE JANEIRO
SAO PAULO
SANTOS
SANTA FE
VALPARAISO
SANTIAGO
ROSARIO
BUENOS AIRES
LA PLATA
BAHIA BLANCA
SOUTH AMERICA
SCALE OF MILES
0
200
400
600
800
1000

Foundation Work.

In 1881, Mr. and Mrs. W. B. Bagby, of Texas, arrived in Brazil. In the following year they were joined by Mr. and Mrs. Z. C. Taylor, from the same State. After a year, both couples were able to make themselves sufficiently understood to enter upon the great work of preaching the Glad Tidings. Those who have had dealings with Rome and with its intolerant priesthood will be able to form some little idea of what this meant. To this day it is no child's play, but what must it have been in those days before the ground was broken!

The wisdom of choosing Bahia, the seat of the Roman hierarchy in this country, and later Rio de Janeiro, the seat of the central government, cannot be doubted. In this our men acted like statesmen, realizing, as they did, the necessity of establishing strong bases in the large centers before extending their operations. They pursued this policy, undaunted by opposition, until a quarter of a century having barely passed, they have both had the joy of seeing their labors crowned with success and the pathway then indicated to them demonstrated to have been the choice of God. Today both Bahia and Rio de Janeiro are important centers of the work, the former having five churches, with over five hundred members, in addition to the churches in the surrounding country, whereas the church was founded in 1882 with five members! The latter

place, in which a church was organized in 1884 with four members, now has four strong churches, with 500 to 600 members, besides the extensions all over the country round about.

In all places, much depends upon the quality of the material gathered in during the early years of the work. It is significant that in the two places mentioned, the firstfruits to Christ were men and women of high spiritual discernment. Of course, there were exceptions, tares amidst the wheat, but it seems that the Lord had a good many who had never bowed the knee to Baal, and who were longing for something higher and holier. In Bahia, one of the first to join was the ex-priest, Teixeira de Albuquerque, who for some time continued as the mouthpiece of the work, editing a paper and publishing tracts and leaflets, one of which, "Three Reasons Why I Left the Church of Rome," has been instrumental in saving hundreds if not thousands of souls. We may say of him that, "He being dead, yet speaketh." Then there was a João Baptista, a courageous and faithful evangelist, who, though passing through great trials, temptations and persecutions, remained faithful unto death. He was instrumental in bringing many souls out of darkness into God's marvelous light, and in spreading the news far and wide over the State of Bahia as well as over some of the neighboring States. We may also mention one, Francisco Borges, a faithful, intelligent, and consecrated colporteur, who, while his health held

out, did valiant service for the Lord. He had a remarkable voice for singing, and by this means drew many into the Kingdom.

The first converts in Rio were more or less of the same type. One day there entered into the hall a young man, at first troubled by the gospel, and then entering into its wonderful peace, making soon afterwards public confession of his faith. He then called his fellow clerk in the office where he was employed, and he, too, accepted Christ as his Saviour and Lord. A third was brought in by his laundress, a consecrated church member, who had no rest until she saw him at the feet of Jesus. Today the first is the consecrated pastor of the First Baptist Church in Rio, the Rev. F. F. Soren, who has done and is doing a noble work for the Master in the great capital of Brazil; the second is Brother Theodoro R. Teixeira, our Brother Entzminger's right-hand man in the Publication Department; and the third is Brother Thomas L. Costa, one of the mainstays of the cause in Brazil, a layman full of power and the Holy Ghost.

Not content with the proclamation of the gospel, both our missionaries began to multiply their efforts in numerous ways. In Rio, Brother Bagby began publishing an eight-page monthly paper that lasted for over a year. About the same time, a few excellent tracts were issued. Meanwhile, Z. C. Taylor secured a little press, and with the help of Mrs. Osborn, of the "Baptist

Basket," furnished it with a few boxes of type and began to fill the land with tracts and papers. About the same time, Z. C. Taylor translated Dr. Ford's Short Baptist History, adding to it a translation of the Philadelphia "Declaration of Faith," and a short statement as to the mode of governing Baptist churches. We have no doubt that to this book the cause in Brazil owes a great deal of its present state and progress. It is still regarded as a standard manual all over Brazil. Besides this book, brother Taylor published a monthly paper called *The Echo of Truth.* About that time, also, he managed to buy from the Roman hierarchy the old Jesuit prison, turning it into a center for gospel preaching. Situated in the very heart of the city, it has done, and is doing, splendid service for the cause of Christ in the midst of 300,000 souls.

Looking back over the past, we who came later to the field and seek to build upon the foundation already laid, realize that the work was well done. Both missionary couples did their best. We, the younger ones, cannot but admire the veterans who have gone before us, preparing the way. We praise God for men and women such as our first two missionaries and their wives.

How the Work Progressed.

It was not long before Brother Taylor was pushing out into the interior. At times, a family

would move into a neighboring city or village, and the missionary would then follow up the testimony given by that family, not only to cheer the little group of believers, but also to spread still further the "Good News." At times, a tract or a gospel would fall into the hands of a person in the interior, and upon a request for more light and instruction, the missionary would start off upon a visit to that district, sometimes finding on his arrival whole families or groups ready to "hear the Word of God." Thus the light of the gospel penetrated into the interior of the State of Bahia, the great plateau land of the São Francisco River and into the adjacent States of Alagoas, Pernambuco, and Espirito Santo. Space does not permit of our narrating many incidents connected with the opening of the various stations. One or two will serve as examples for the rest.

At the invitation of two gentlemen who had found our address on a tract that had fallen into their hands, we were speeding along the railroad to a place called Amargosa. This was in 1892. On the way thither, every book and tract had been either sold or given away. There remained but one Bible that we were keeping for use upon our arrival. A young man, seated in another compartment, attracted our attention, and we felt moved to offer him this Bible, which he reluctantly bought at half the usual price. That night he was present at the place where we preached, and, for the first time, heard the truth about the blood of

Jesus Christ that cleanses from all sin. The following day he continued his journey to his home, and there gave the Bible to his brother, explaining what had happened. That brother, touched by the Spirit of God, read the Bible, destroyed his idols, and sacrificing all, began to preach and to teach to his own people the things he had learned. He was persecuted, hated, and calumniated; his own people did all they could to do away with him, including the brother who had given him the Bible. But far from being turned aside, he continued firm in the faith, and saw his faithfulness crowned with success. Today, as a result of that one Bible, and the efforts of that self-sacrificing and faithful brother, there are in that district alone, twelve or more organized churches, and perhaps as many as one hundred preaching places. The work is spreading rapidly, to the glory of our Lord and Saviour Jesus Christ.

The work in the State of Alagoas began through the instrumentality of the ex-priest, Teixeira de Albuquerque. Anxious to preach to his own people, and especially to those whom he had formerly led into idolatry and sin, he went on a preaching tour among them. The Lord blessed his efforts, and soon his relatives and friends embraced the gospel and were ready to follow Jesus. A missionary was called for, who gladly went, finding a number of people ready to follow the Lord in baptism and be organized into a church. The work has developed remarkably,

passing through various stages of progress and today stands firm in unity and peace. At present, this work is under the care of Brother Pettigrew. Besides a strong church at Macieó, the capital, they have a good work in the cities of Pilar, Atalia, Rio Largo, and Penedo, this last place being the key to the San Francisco valley. In this valley, with headquarters at Santa Rita, E. A. Jackson labors with increasing effectiveness.

A convert from the Alagoas field moved to Pernambuco, preached the Word, gathered a group of believers around him, who soon called for the missionary to baptize and organize them into a church. Brother Taylor hastened to answer the call, and, accomplishing the work, returned, leaving a native brother in charge. This work, on account of the lack of spiritual culture and attention, was disbanded, and when, in 1892, Brother Entzminger moved to that city, it was organized anew with twelve believers who had remained faithful. Since that time the work has grown steadily. In 1900, Brother Entzminger, on account of his wife's health, had to move to the South, and Brother Ginsburg was asked to take up the work, especially as the church was then passing through a crisis of persecution. In June, 1900, we moved into Pernambuco. We gave ourselves to the building of the First Church. With the money Mrs. Entzminger had raised, through the ladies of South Carolina, in memory of her father, Dr. Griffith; and in Pernambuco, through the

ladies' society, we bought a splendid plot of ground in the heart of the city. We began to build with money raised almost entirely on the spot, together with a little from a few other churches in Brazil. The First Baptist Church building in Pernambuco is the largest gospel preaching place in the city, and though not yet complete, is certainly the best one in town. Its membership is nearly 400 strong. It is self-supporting, and has no doubt the best Sunday school in Brazil. While working up the First Church, the suburbs were not neglected, and today there are four other churches in the capital. All over the interior the work is progressing. In 1902 Mr. and Mrs. Cannada arrived, and after overcoming the difficulties of the language, gave themselves with marvelous success to the building up of the boys' school and theological class which, just now, under the care of Brothers Muirhead and Hamilton, are doing excellent work, not merely educating the sons of some of the best families in the state, but also preparing a splendid staff of ministers for the evangelizing of the great and neglected North of Brazil.

From Pernambuco, the work spread further North, into the Amazon region. In 1891 Brother Nelson, a self-supporting missionary, arrived in Para, and in 1893 his bride joined him, they being married at the American consulate. In 1897 we obtained a few months vacation, and instead of going south, answered Brother Nelson's earnest appeal to give them a visit in the North on the

equator. We shall never forget those ten days; the hall, with kerosene boxes for seats; the room beyond, divided into three parts—one corner, the visitor's sleeping place; another, the dining place, and another, the kitchen. No wonder Mrs. Nelson had the yellow fever twice. But what filled us with joy was to see the enthusiasm of the young people and the young converts. On February 2nd, the young converts were baptized, and a church was organized. Brother Nelson was chosen pastor, and a few weeks afterward, in Pernambuco, with Brother Entzminger's help, was separated to the pastorate of the First Baptist Church in the great Amazon valley.

What the Lord has accomplished ever since through the instrumentality of Brother Nelson, as well as through the precious though very short stay of J. E. Hamilton, it is impossible to relate in the space at our disposal. Brother Nelson, ever pushing forward, soon organized a work in Manaos, capital of the State of Amazonas, from whence the gospel is rapidly spreading into the immense unexplored territories of the interior. From the Amazon, some families moved into the States of Maranhão, Ceara, and Piauhy, and Brother Nelson, faithful to his flock, followed these families and organized churches in all these places. Still the work is spreading, and if Brother Nelson only had sufficient helpers, how this region might be prepared for Christ and his truth!

From Bahia the work also spread to the South.

Calls began to come to Brother Taylor to visit that field. It was not until 1903 that a worker was able to go down to this district and organize a church. A year later, Mr. and Mrs. Reno arrived, making Victoria their headquarters. They have worked faithfully and have accomplished much in spite of many difficulties. Brother Reno is untiring in his efforts, and is blessed with an excellent partner in Mrs. Reno, the latter proving of the greatest help to him personally and also to the outside work. From Victoria, the work has spread into the interior and along the coast, churches springing up in the wake of the glorious gospel all over that State.

As soon as the work in Rio was more or less established, the missionaries began to cast around for further openings, and these were by no means lacking.

A vast and immensely rich state, connected with Rio by one of the best railroads in Brazil, lay northwest of them. Before long a work was inaugurated and a church organized in Juiz de Fora, one of the most important cities of that state. Here Brothers Daniel, Soper, Downing, S. J. Porter, and J. J. Taylor labored. The two first named afterward moved to Campos. Brother Porter, who arrived in Brazil in 1893 and went to Juiz de Fora to get hold of the Portuguese language, got hold of the people as well as the language. When Brother J. J. Taylor (who, on account of the dread yellow fever, exchanged

fields with Brother Porter), took over the work, he found a strong little church and about fifteen converts ready for baptism. The work was prospering, but local conditions obliged them to move to Bello Horizonte, the new capital of the state, where, with the help of Misses Stenger and Wilcox, he established a school. Unfortunately the prosperity of the city did not last, having been artificially boomed. With the decline of the city the work also declined, and the missionaries moved to São Paulo. There is a great door open for the gospel in this state. There is still a small, struggling group of believers in Bello Horizonte, and a few churches in the northeastern corner belonging to the Victoria and Campos missions. But the great opportunity for the moment lies up on the vast coal and mining highlands, near the headquarters of the São Francisco.

The city of Campos, situated in the northeastern part of the State of Rio, is called the Queen of the Parahyba do Sul River, and is the most important city in that state, even more so than Nichteroy, the state capital. In 1891 Mr. Bagby visited the place, preached the gospel, baptized believers, organized a church, rented and furnished a hall, leaving a native helper to carry on the good work thus started. From the very beginning the work was a success. Brethren Soper and Downing resolved to move their headquarters from Juiz de Fora to Campos, and during the two years spent there laid firm foundations. Sickness obliged

Brother Soper to leave for England, where he soon passed into the more immediate presence of his Master. Soon after, the ill health of Mrs. Downing obliged the Downings also to return home, leaving the work in the hands of the native helper. In 1893 the Naval Revolution broke out in Rio, obliging Mr. and Mrs. Ginsburg, who were then stationed in Nichteroy, to move to Campos. Carrying out our usual plan of establishing a strong base, we first fortified Campos, the strategic point of the mission field, where a splendid plot of ground was bought, right opposite the market, and a commodious and comfortable building was erected. Here also Mrs. Ginsburg started a day school, which lack of help obliged her to abandon. Here, also, our Baptist Publication House was established, and the *Boas Novas* (*Good News*) was published for over six years.

From Campos, we launched out to S. Fidelis, rented a hall and began preaching, being subsequently arrested on a trumped-up charge and sent to prison in Nichteroy. Gaining our release, we returned to the place, and organized a church with four members. Soon the cause of Christ began to spread, and it today is one of the most prosperous districts in the Campos Mission.

After organizing the work in S. Fidelis, we turned to the next most important center, Macahé, where we had to fight for every inch of ground, the priest and his superstitious followers uniting with the aristocrats and political leaders, who did not

deem it beneath them to publish the most atrocious falsehoods about the work and the workers. But the Lord prevailed, and today not merely the city, but the whole district is permeated with the faithful followers of the Lamb.

Before leaving for Pernambuco, we were just beginning to work up the Friburgo district, where the Lord has so remarkably blessed the labors of Brother Crosland. In 1902 Brother Dunstan arrived and took charge of the field, which was then passing through great difficulties, but out of which the work issued, purified and stronger than ever. When, in 1905, Brother Crosland joined this Mission, he was able to lead on the work to a wonderful degree of prosperity. Today the Campos Mission is not only very prosperous, but almost entirely self-supporting.

Unable to bear the great heat of the lowlands of Rio, Mr. Bagby was forced to move further South and higher up into the mountains. He finally decided on settling—or rather on re-settling—in São Paulo, where, in 1881, he had first gone to learn the language and preach to the American Colony. With Mr. Bagby went Mr. and Mrs. J. J. Taylor, the Misses Stenger and Wilcox, who gave up their work in Minas Geraes, and later on, Dr. J. L. Downing and Mr. A. B. Deter. The work began splendidly and has progressed ever since in all departments. From the capital, the work has spread into the interior, where, in spite of bitter opposition, it is growing and devel-

oping. One great element of help is the Stundist immigration—right strong Russian Baptists who, having been through the fires of persecution before, have learned the secret of continuance. It does one good to hear them sing in their deep, well-trained voices. They are a great power for righteousness in this land of open sin and shame, and the São Paulo Mission, in keeping a hold on them, is doing a great service to Christ in Brazil.

There are hundreds of Baptists—Germans, Russians, and Brazilians—in the states to the south of São Paulo. Repeated petitions have reached us, begging us to go there to organize churches, and baptize converts, but lack of time, lack of means, and above all, lack of men to look after the churches once organized, has prevented us from doing so. Something ought to be done, and that soon. Let us pray that the Lord will send the man for that most important field.

Solidifying the Work.

After laying the foundation, the next step is the building up of the converts. Fortunately, the missionaries laboring in Brazil, though each one is doing his utmost to develop the particular part of the field entrusted to his care, will readily combine for work that affects the whole mission field. With this spirit prevailing, our cause is marching forward in a unity and strength upheld by the Spirit of God.

It was this Spirit that brought about our first General Convention in Bahia, in June, 1907, just twenty-five years after the organization of the first Brazilian Baptist church. It was a glorious and memorable scene when, on June 24, 1907, nearly all the missionaries in Brazil presented themselves in the large hall of the First Baptist church, the former Jesuit prison, and publicly pledged themselves to stand by the general Baptist cause in Brazil, signing, together with the native pastors and representatives from nearly the whole field, the constitution of the Brazilian Baptist Convention, which is almost a literal translation of the one adopted by the Southern Baptist Convention. Of course, we are still struggling, still learning. We are not yet perfect, and frictions will crop out here and there, but we are moving forward slowly but steadily, to a more perfect understanding of the will of God and the work of the Master whom we love and serve. The following are a few of the branches that we are seeking to develop in Brazil:

The schools form our first and greatest problem. A thoroughly equipped academy for every important mission center, and a good school attached to every church in Brazil, are our ambitions. This is slow, hard work, needing patience and an unlimited supply of tact, but this is being gradually accomplished.

The school in Bahia has done a great work, and is still carrying out the purpose for

which it was established by Mrs. Z. C. Taylor, who, having devoted her life to the work, is now forced, on account of ill-health, to give up. To fully realize this purpose a strong staff of efficient teachers should be sent out at once. The opportunity is unique in this mission field.

In Pernambuco the school is a power for good and a great blessing to the cause, reaching those that it would have been impossible to touch by the usual evangelistic methods. Miss Voorheis not only gains the hearts of the little ones and leads them to Jesus, but also the confidence of the families whom she visits and to whom she has often taken the message of light and life in her own sweet, gentle way. Brother Hamilton is training a band of young men, whose ministry will tell for time and for eternity.

In São Paulo, Mrs. Bagby is accomplishing a great work in her school, which is drawing hundreds of students from all over the state, and the Misses Roxy and Grove are training kindergarten teachers that will fill a gap of long standing in our work.

A new school was recently opened, in Friburgo, and we feel sure that it will be a blessing to the great Campos Mission.

One school, however, upon which our hopes are centered more than any other is the Rio de Janeiro Baptist College and Seminary. It is under the able direction of Brother Shepard, whose whole life and being are consecrated to the work of build-

ing up a first-class high school and seminary for Brazil. It is a big undertaking, and will need all the endurance and patience imaginable; but we believe that Shepard is the man for this particular work, and that he will see it through. From that institution we hope to supply the greatly felt need of preachers, teachers, lawyers, and doctors. Oh for a body of men that will sway the country for Christ! For this we work and sacrifice ourselves on behalf of our institution in Rio de Janeiro.

Brother Entzminger moved to Rio and began the publication of the *Journal Baptista* on January 10, 1900. He has proved himself to be an able writer and has served the cause in this capacity in a way that few could have done. He is in great need of a business manager to look after the business side of this work. Here is a wonderful opportunity for a good man. There is the Sunday school literature that, well developed, ought to be a source of considerable income; there is the "Cantor Christão," our Baptist hymnbook, that well utilized ought to bring in great results. Our B. Y. P. U. organizations, our colleges, our seminaries, our mission Boards; our churches need tracts and other printed matter. Oh, what an opportunity to build up an enterprise that will be a powerful lever in the work of the Lord.

We believe in missionary churches, and from the start we emphasize to the young converts the duty of giving the gospel to others. For more effective work, the Convention appointed Home

DR. SEABRA ST. BAPTIST CHURCH, BAHIA, BRAZIL

BAPTIST CHURCH AT ROSARIO, ARGENTINA

FIRST BAPTIST CHURCH, PERNAMBUCO, BRAZIL

RIO BAPTIST COLLEGE AND SEMINARY

WILLIAM JEWELL COLLEGE
LIBRARY
LIBERTY, MISSOURI

and Foreign Mission Boards. Both of these are already at work; the former in the extreme North, supplying a man for the newly opened territory, the Acre district, where he is accomplishing splendid results. The latter is supporting two men in Chili and helping the cause in Portugal. Most churches contribute regularly and gladly to both Boards at the rate of about thirty cents a year per member. Of course, these are only beginnings, but we are working with an eye to the future, when we hope that the natives will take charge of this work themselves.

The Outlook.

There are many signs of encouragement. Slowly but surely the God-ordained principles of the separation of the church from the State and other human organizations; the supreme authority of the Holy Scriptures; the regeneration of the soul before church membership, etc., are becoming better known and accepted. As these principles are being drilled into the hearts and minds of the people, Rome, with the principles upon which it is founded, is slowly decaying. The "Truth as it is in Jesus" is preached and practiced in our churches and is drawing the multitudes. "Greater works than these shall ye do, because I go unto the Father."

Enthusiasm is overcoming difficulties. We have known men to walk fifty, sixty, and even one

hundred miles to carry the gospel to their parents or relatives. Men absent themselves from their homes and families for weeks, and even months, just to let their own people hear the gospel. Difficulties, trials, and dangers seem to offer no obstacles. They know that they will be stoned, maltreated, and even assassinated, but they fear nothing. Their one desire is to proclaim the love of Jesus and his power to save. A few days ago, a lady giving her testimony as to her conversion told us that when she heard her mother had accepted this religion, she rode 130 miles to take it out of her heart—and unfortunately succeeded. But as soon as she found that she was mistaken herself, she rode those 130 miles once more, and not succeeding then in winning her mother back, she brought her to her own home and there, with prayers, tears, and entreaties, led her finally to the feet of Jesus. With such men and women, the cause of Christ must prevail. Glory to His Name! These are not isolated instances, for the number of such occurrences is not only great, but growing.

We find open doors everywhere. There are today but few places where the gospel preacher is not tolerated, and in the majority of places he is welcomed. This, of course, refers to the people and not to the emissaries of Rome; the latter would hardly be expected to receive us with open arms. A few months ago, one of our native pastors visited an important city on the banks of the

S. Francisco River, and after preaching there for a few days, the people, *en masse,* begged him to make that his place of residence, and the business men offered to set him up in business if he would stay. We could give numberless instances of this spirit. Brazil is the "open door" today.

We daily meet with open hearts in all classes of society, hearts yearning for the true light and life, "as it is in Jesus." An influential judge, from the State of Piauhy, has been spending a few days in our house. He begged us to visit that state, whose population, abandoning Rome, is drifting into materialism for the lack of someone to tell them of the riches of grace that are in Christ Jesus. This appeal deeply touched our heart, unable as we are, at present, to respond to it.

The Call.

We need Spirit-filled, consecrated men and women for evangelistic work at all the mission stations; teachers are needed in the schools, and especially ladies for the kindergarten and primary work.

There is one feature of mission work that is deplorably overlooked. We refer to the coming out of self-supporting missionaries; men who at home are filling positions in offices, warehouses, public works, and who, at home, are proving their faith by their works, both in their so-called "secular" employment, and also in "missionary" en-

deavor. Are not these also called to "Go into all the world." Was it not by such, scattered by the persecution, that the gospel was carried into "the uttermost parts of the world?" Does not the Brazilian also need the example referred to in Acts 20: 34–36, of men "working out" their salvation, supporting the weak, living the ordinary life and yet governed by an extraordinary Spirit? This is a country of almost unlimited possibilities, as the nations in the old countries are not slow to perceive. How great the need of truly converted men to step forward and take a place among the rest, for the Master's sake. Among the thousands of mechanics, engineers, railroad men, bank clerks, bookkeepers, at home, are there none who will respond to the Master's call, come to Brazil and still "abide in the calling" wherein they were called?

You are needed. It may be at home, in serving by stirring up interest, in intercession on behalf of the work; it may be here on the field itself. The call has come as a surprise to many, once they have been awakened to listen for it. If you cannot go yourself, it is possible, perhaps, to send a substitute.

With eyes and ears and hearts wide open, the multitudes of Brazil await the gospel. What have you done to give it to them? What have you done to satisfy the heart-hunger of this people, this longing for a better life, a better hope, and a better knowledge of the Son of God?

The Brazilian Mission.

1. Missionaries—
   (1) Foreign, 43.
   (2) Native, 76.
2. Church Statistics—
   (1) Churches, 109.
   (2) Members, 7,085.
   (3) Church buildings, 42.
   (4) Out-stations, 200.
   (5) Sunday schools, 89.
   (6) Sunday school scholars, 3,230.
3. Schools—
   (1) Day schools, 16.
   (2) Girls' School in Bahia.
   (3) Boys' School in Pernambuco.
   (4) Girls' School in Sao Paulo.
   (5) Boys and Girls' School at Nova Friburgo.
   (6) Theological Training School in Pernambuco.
   (7) Baptist College and Seminary in Rio.
4. Literary—
   (1) Publishing House in Rio.
   (2) "O Jornal Baptista" (weekly paper).
   (3) Sunday school literature, books and tracts.
5. Work opened 1879.

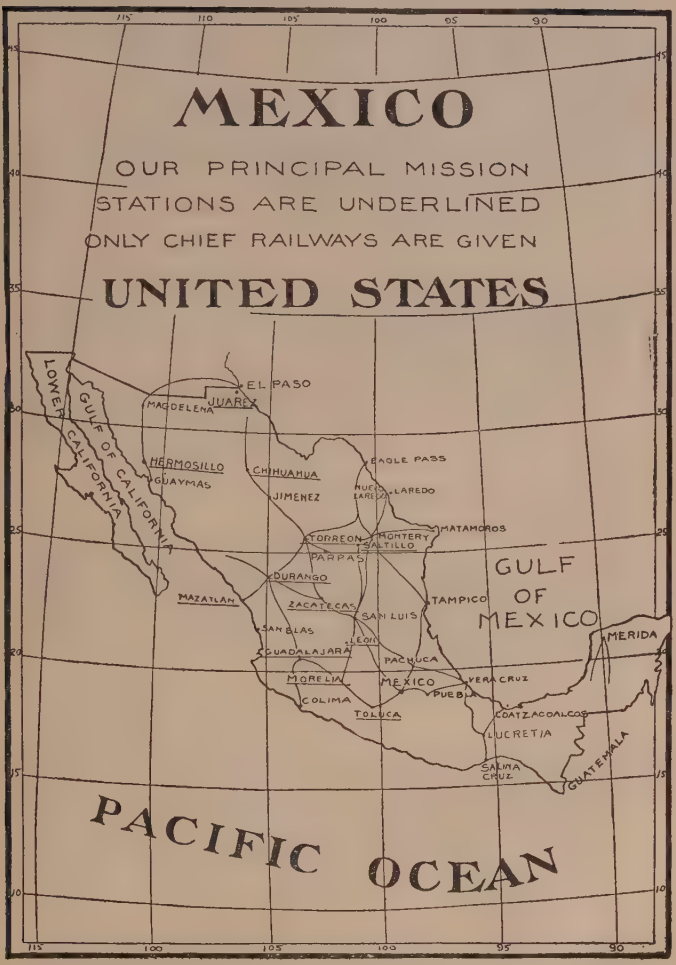
CHAPTER X.

THE MEXICAN MISSIONS.

About 16,000,000 people live in Mexico, one-fourth of whom are Indians, or pure Mexicans, representing the tribes found here by Cortez. The other three-fourths are a mixed race. Among the foreigners are found French, German, English, and Americans, the latter predominating.

Roman Catholicism was brought into this country by the Spaniards at the time of the conquest and is still the religion of the majority of the people. Naturally, the customs, civil and social, have been molded by the religion of the people—the priest and the church being the center of everything. The Lord's day is a holiday instead of a holy day, a day of revelry, of bull fights, theaters, circuses, and army maneuvers. State and federal elections are held on Sunday.

Hernando Cortez landed in Mexico on March 20, 1519. On setting out from Cuba, he raised the flag of conquest—a black ensign emblazoned with the arms of Charles V, it being a cross borne in clouds with the motto: "Friends, let us follow the cross, and if we have faith we shall conquer." With the landing of Cortez began a reign of bloodshed and plunder that resulted in the subju-


MEXICO
OUR PRINCIPAL MISSION
STATIONS ARE UNDERLINED
ONLY CHIEF RAILWAYS ARE GIVEN
UNITED STATES
EL PASO
JUAREZ
MAGDELENA
LOWER CALIFORNIA
GULF OF CALIFORNIA
HERMOSILLO
GUAYMAS
CHIHUAHUA
JIMENEZ
EAGLE PASS
NUEVO LAREDO
LAREDO
MATAMOROS
TORREON
MONTERY
SALTILLO
PARRAS
DURANGO
GULF OF MEXICO
TAMPICO
MAZATLAN
ZACATECAS
SAN LUIS
SAN BLAS
LEON
MERIDA
GUADALAJARA
PACHUCA
MORELIA
MEXICO
VERA CRUZ
PUEBLA
COLIMA
TOLUCA
COATZACOALCOS
LUCRETIA
SALINA CRUZ
GUATEMALA
PACIFIC OCEAN

gation of all the Indian tribes, the possession of their lands by the Spaniards, and the establishment of Roman Catholicism as the religion of the people. For three centuries Spain ruled in this goodly land and Romanism flourished like a green bay tree. Not until 1810 was the cry of Independence raised by the patriot priest, Hidalgo. He was at once excommunicated, and when he was captured, was shot, then decapitated, his head being carried to the city of Guanajuato, where it was hung high up on the walls of the castle of Granaditas. In 1821 a quasi liberty was declared, and while it was not much in fact, it was a prophecy of what was to be. Mexico had felt the thrill of a new life; she had beheld the signs of the dawn of a better day. The fires kindled on that memorable September night by the old patriot, Hidalgo, were kept burning by a few faithful souls. The desire for liberty spread from breast to breast, from one community to another, until the adoption of the new Constitution in 1857. The laws against the clergy were then enforced, and liberty of conscience became a fact for the first time in the history of Mexico.

According to the best authority, Rev. James Hickey was the first to begin mission work on the northern frontier, and the First Baptist Church of Monterey, which was organized by him, is the oldest church in the Republic. He was born in Ireland on September 28, 1800, and was educated for the priesthood. He abandoned Romanism

and became a Protestant preacher. He emigrated to America, spent several years in the Eastern states, and having become an agent of the American Tract Society, came South about the opening of the Civil War, and crossing the border at Brownsville, Texas, began work at Matamoras. While here, he received an invitation from Thomas W. Westrup to come to Monterey. Westrup, at this time, was not a believer, and sent for Hickey to come and teach him the way of the Lord. In answer to Westrup's invitation, Hickey came to Monterey, arriving in November, 1862, and at once set about his Master's business. On January 13, 1864, just outside the city of Monterey, in a ditch, Hickey baptized Thomas Westrup, José M. Uranga, and the latter's brother, and that same night, in Hickey's house, a church was organized with five constituent members—Hickey, his wife, and the three baptized that afternoon. Soon after the death of Hickey, Thomas Westrup was appointed agent of the American Bible Society and began his work as such, March 1, 1867.

In the summer of 1869, having heard that there was a large number of Baptists in and around Monterey, Dr. Backus, who was at that time the Corresponding Secretary of the Home Mission Society of New York, wrote a letter of inquiry to Westrup, and soon after invited him to New York to confer with the Society. In the fall of 1871, Westrup accepted this invitation, and returned to Mexico as the first missionary of the Home Mis-

sion Society. The day after his arrival from New York, eleven members of the church waited on him for a conference, and after going over the whole matter carefully, it was decided to reorganize the church. This was done on July 4, 1871, when the church formally assumed the name, "Baptist Church of Monterey." There was no change either in character or doctrine. It was simply a reorganization to rid themselves of the irregularities that had crept in.

Work Begun by Southern Baptists.

On account of continued revolutions on the frontier, the Home Mission Society withdrew from the field in 1876, and it was not until 1881 that it returned to take up the work anew. In the meantime, the Foreign Mission Board of the Southern Baptist Convention began work in Mexico by appointing John O. Westrup, a brother of Thomas, and through whose labors he was converted from Romanism, as its first missionary. He lived in the town of Muzquiz, State of Coahuila, where a church had been organized in 1877. The field assigned him was the entire State of Coahuila. For some months he had been supported by the State Mission Board of Texas. The field, in which there were at that time four churches, was turned over to the Richmond Board. A few months after being appointed by our Board,

he, together with a Mexican companion, was murdered by Indian bandits on December 21, 1880, about fifteen miles west of Progresso, in the State of Coahuila. The assassination of Westrup served to awaken the Baptists at home, both North and South. The Home Mission Society hastened to take up the work laid down five years before, and the Richmond Board appointed W. M. Flournoy to succeed the lamented Westrup. Through the influence of General A. T. Hawthorne, who at that time was Secretary of the "Texas State Board of Missions," Rev. O. C. Pope and Rev. W. D. Powell came to Mexico in the spring of 1882 to "spy out the land." On their return, the "spies" made a most favorable report of what they had seen, and at once Southern Baptists began to make ready to "go up and possess the land." Accordingly, on May 31, 1882, W. D. Powell and wife and his wife's sister, Miss Anna Mayberry, were appointed as missionaries to Mexico, and in October of the same year, they arrived in Saltillo, the capital of the State of Coahuila.

Organization and Growth—1882–1898.

On reaching Saltillo, the missionaries rented a house, and in a short time they began to hold public services, Mr. Powell preaching through an interpreter. Mrs. Powell and Miss Mayberry opened a day school, and at the same time Mr. Powell began to plan for a school for boys, where

young men who so desired might study for the ministry. Much work had already been done in this state by the brethren working out of Monterey. The new missionaries found two workers, Mr. and Mrs. Flournoy, five preaching stations, fifty-two church members, and one school with forty pupils. In May, 1884, less than two years afterward, the reports show three missionaries, seven native helpers, seven preaching stations, and 117 church members. During this time, *El Heraldo,* the first Baptist paper ever published in Mexico, was gotten out by W. D. Powell and Prof. J. M. Cardenas. During the four years of its existence, it was a great help.

In December, 1883, Dr. Tupper, who was then the Corresponding Secretary of our Board, came to Saltillo to arrange the titles to several pieces of property—one in Saltillo to be used as a school for girls, and another for a church and school purposes; also a property in Parras, which was given to the Board by Governor Madero. Another in Patos was rented. Schools were to be opened in these three places at an early day. Madero Institute was opened at Saltillo in October, 1884, with seventy pupils in attendance. On the occasion of the formal opening of the school, quite a number of American Baptists were present. The corner-stone of the new meeting house was laid at the same time, and those present contributed $1,400 to the building fund. The school at Patos was opened by Misses Barton and Tupper

in the following year, and in 1889, Zaragoza Institute for boys was organized in Saltillo by H. R. Moseley, who was afterward driven out of the country by persecution.

On December 12, 1884, messengers from eight churches having 150 members met in Saltillo and organized the "Baptist Association of Coahuila." On Sunday, during the session of the Association, J. M. Gonzalez was set apart to the work of the ministry, and the day following, he, Albino Martinez, and Pedro N. Flores, were appointed as missionaries within the bounds of the Association.

In 1887, the Saltillo meeting house, so auspiciously begun two years before, was completed and dedicated. This was the first meeting house built by Southern Baptists in Mexico, and its completion marked an epoch in the history of our work.

While the Saltillo field had received special attention on account of its being our natural "base of supplies," the workers were constantly looking toward other fields where the doors were open and the harvest was waiting for the reapers. In 1887, Zacatecas, capital of the state of the same name, was occupied by H. P. McCormick and wife, and these were soon after joined by Miss Barton, who went to open a day school. Several members of the Saltillo church had moved to Zacatecas, looking for work in the mines, and these formed the nucleus of the church which was soon after organized. In 1892, a splendid meeting house

was built, and in the same year McCormick, having moved to Morelia, Rudd took charge of this work and remained until his removal to Saltillo in the fall of 1893. He was succeeded by Rev. Marion Gassoway, who died in Zacatecas in December, 1895, since which time no American missionary has lived in that city. The work has been carried on by native preachers.

Guadalajara, the capital of the State of Jalisco, is easily the second city in the Republic, and the commercial capital of a great territory reaching to the Pacific coast. To this city D. A. Wilson moved in 1887, and in a short time gathered a good congregation. He was assisted at different times by Mrs. Janie Duggan, Miss McDavid, and Miss Sarah Hale. In 1892 he began publishing our Sunday School Quarterly, *Expositor Biblico,* which is now the best Sunday school quarterly published in Spanish. It circulates in Mexico, Porto Rico, and Cuba, as well as in South America.

The year 1892 was a year of expansion, Morelia being one of the two new fields opened in that year is the capital of the state of Michoacan. H. P. McCormick, who had done pioneer work in Zacatecas, came to Morelia and remained until his return to the States in 1898. During his ministry here, many places were visited, a great deal of literature was distributed, churches were organized in Morelia, San Juan, and Guayameo; two faith-

ful native preachers were ordained, and in March, 1898, the Michoacan Association was organized.

Toluca was the second field opened in this year. The regions beyond had sent up the "Macedonian" cry. W. D. Powell, who had done a remarkable work on the frontier during the ten years he had lived in Saltillo, moved to Toluca, capital of the State of Mexico, in 1892. A church was organized in the following year, and before he left the field, in 1898, many believers had been baptized at various places and churches had been organized in Villa Guerrero and in Taxco, a splendid town in the State of Guerrero.

The work so auspiciously begun in 1882 had grown rapidly during the sixteen years from 1882 to 1898; the single station had multiplied into six independent fields; instead of work in one state, we had work in seven states; and since the first three workers reached Saltillo in 1882, twenty-six additional workers, men and women, had been sent out. At the opening of the year 1898 there were fourteen American missionaries on the different fields, besides a large number of native pastors and helpers. Madero and Zaragoza Institutes had grown, and the influence of both was being felt far and wide, while the school at Patos had also prospered under the missionaries who were assisted by faithful native teachers. That missions, like individuals, have their days of adversity as well as their days of prosperity has been amply demonstrated by the Mexican Mission. It is not

the purpose of this chronicler to go into the causes of our troubles in that epoch. Suffice it to say that the year 1898 saw the splendid work so well begun almost completely abandoned. Three of our most active workers, with their wives, resigned and left the field. Madero Institute, that had been the chief pride and joy of the whole mission, was closed; Zaragoza Institute, our training school for preachers, closed its doors; and the school at Patos was abandoned.

Reorganization and Reinforcement—1898–1909.

When the writer and his family reached Saltillo on October 22, 1898, he found Miss Sarah Hale the only American missionary in the city, living in the Madero Institute, caring for the property, and at the same time editing and publishing *El Expositor Biblico,* our Sunday school quarterly that had been started in Guadalajara some years before. The Saltillo church had a native pastor, but there was little life in the church, and the congregations were very small. At the time of the "exodus," A. C. Watkins remained in Torreon, and about the time the writer arrived in Saltillo, J. G. Chastain moved from Doctor Arroyo to Morelia. These brethren, with their wives and Miss Hale, constituted our missionary force. In planning the reorganization of its work in this republic, the Board thought it wise to have two Missions instead of one, as formerly, and decided on the 22d parallel as the dividing line between the North and South Mexican Missions.

Inner Court of Girls' School Building, Toluca, Mexico

School Building, Chihuahua — Madero Institute, Saltillo

Theological Training School, Torreon

Miss Hale remained in Saltillo, editing *El Expositor,* and in July, 1899, J. S. Cheavens, who had come out in December of the year previous, moved from Torreon to Saltillo and assumed charge of the work of the entire Saltillo field. In October of the same year, Miss Barton returned to the work and opened a day school in the old institute building. It was a small affair compared with former years, but it was something, and the workers looked forward to the time when Madero Institute would be reopened and when the Lord would again send prosperity to all the work on that field.

In the year 1900, Miss Hale, on account of failing health, resigned, and Cheavens became editor of *El Expositor,* which place he filled with marked ability until four years later, when he resigned as editor on account of the press of other duties, and J. G. Chastain was elected to take his place.

In the early part of 1904, G. H. Lacy gathered together some teachers, and on January 11, Madero Institute, after a lapse of five years, was reopened with twenty-six girls in attendance on the first day, which number within two months grew to fifty. The reopening of this once famous institution marked distinct advance, and all felt this school would be a greater power than ever before. Miss Ida Hayes is now in charge of this school.

The Torreon field, that had been opened by A. C. Watkins in 1896, was still occupied by him at the

time of the reorganization of the Mission, and amid great difficulties he had done a substantial work. As the Zaragoza Institute had been closed and the brethren deemed it unwise to attempt to reopen it, and as the need of more trained native preachers was great, in 1901 he opened a theological training school in Torreon, where he gathered a small company of young men, and with the help of his native assistant, began to train them as preachers. This school has already sent out a number of active, efficient preachers, and is destined to play no small part in our work on the frontier.

In the fall of 1903, Watkins was forced by the continued illness of his wife to return to the States, and Cheavens returned to Torreon from Saltillo to take charge of all the work on the Torreon field, including the theological institute. A splendid new school building was completed amid great rejoicing in October, 1905. Cheavens remained with the school until the spring of 1907, when he was forced to return to the States to recuperate his failing health. On the retirement of Cheavens, D. H. LeSueur was elected to take his place.

In 1902, a day school was opened in Toluca, under the care of Mrs. Müller. At the opening of the second session a boarding department was added, and Miss Barton came down from Saltillo to take charge as principal, Mrs. Müller having resigned. Another native teacher was secured,

and the second year was a very satisfactory one in every way. It was the first boarding school we had ever had in the South Mexican Mission, and our hearts warmed to the new-comer, for we believed it to be a gift from the Lord. We named it "Instituto Anglo-Mexicano."

Having seen the beginning of a boarding school for girls, the missionaries in the South Mexican Mission felt that the time had come when we ought to have a boarding school for boys. In February, 1903, the "Instituto Central" was opened, with eight boys in attendance. It was a small beginning, but the founders had thought they had seen a vision of a real college, with a theological department. The purpose and aim of it all was the thorough training of Christian workers. Both of these schools grew rapidly, and we soon saw the necessity of buying properties to insure better results. In the spring of 1904 the "Instituto Anglo-Mexicano," our school for girls, moved into its own home, a splendid building, well located, and in February, 1906, the fourth session of the "Instituto Central" was opened in its own quarters with a full corps of teachers and a large number of students.

Co-education had never been tried in any school in the South field up to this time, but driven by necessity we consolidated all our class work of the two schools in 1905, and it has proved a great success. At the same time there was a saving in teachers' salaries of hundreds of dollars annually.

From the beginning of the school work in Toluca, the missionary in charge had in mind the idea of adding a training department in which a special course would be given to the young ladies who desired to prepare themselves for special work in our Missions, but it was not possible to carry out the plan until the spring of 1906. In April of that year, Miss Susan Jones, who had been at work in the City of Mexico as the representative of the Woman's Board of Chicago, was appointed as a missionary of our Board, and at once took charge of this work. Although she has labored amid great difficulties, she has been able to keep the work going, and this year her first class graduates.

In the early part of the year 1901, Mr. Wilson signified his intention of leaving Guadalajara, and the Board at once set about planning to reënter that important field. It was thought wise that J. G. Chastain take up that work, and accordingly, in the spring of the same year, he moved to Guadalajara. Since the going of Chastain to that field, the church has been reorganized—a splendid property for church and school purposes has been bought, services opened in one of the suburbs of the city, a church organized, and a Sunday school established in Colima, the capital of the State of Colima. In November, 1905, our first medical Missionary, Dr. R. W. Hooker, was transferred from Leon to Guadalajara, where he at once began what has since grown into a great work. The

year following, Mrs. Hooker opened a flourishing day school.

In the spring of 1899, an uneducated native preacher, Petronela Cardona, who had been baptized years before by W. D. Powell, went from Torreon to Durango looking for work. He did not forget to do work for the Lord, and it was not long before a company of believers sent a letter to our missionary in Torreon, asking him to come over and baptize them, which he did. In November of the same year a church was organized in the city of Durango, of which this same Mexican preacher became pastor.

J. E. Davis, being a practical printer, by the permission of the Board, collected several hundred dollars before leaving the States,, and on his arrival in Toluca in October, 1904, bought a press, and in a short time our first printery began operations. During the following year one quarter's issue of *El Expositor*, then edited by J. G. Chastain was printed on our own press. This marked another epoch in our work in Mexico. In December, 1905, the printery was moved to Leon, and since then has been greatly enlarged. On our own presses are now printed *El Expositor Biblico*, *"Nuestros Ninos,"* a Sunday school quarterly for children, first edited and published by J. G. Chastain; also our weekly denominational paper, *El Atalaya,* which first saw the light in January, 1908. Several books have been gotten out by our printery, such as "The Short History of the Bap-

tists," by Vedder; Christian's Book on Immersion; Dr. Frost's Book on the Lord's Supper, besides others which will be of great help to our native preachers especially. In additon to his other duties in and out of the printery, Davis was elected in July, 1907, editor of all our periodicals.

In the early days of our work in Mexico, our first missionary urged the Board to send a man to Chihuahua, but it was June 13, 1902, when Rev. J. W. Newbrough and family reached that city for the purpose of opening work. They found a number of Baptist people who had moved in from other places, and on June 22d, soon after their arrival, a church was organized, which developed into a strong, prosperous body. About 1906, the school that had been conducted by Mr. Newbrough as a private enterprise, became a mission school, and the past year, 1908, saw a commodious building completed. In 1906 the second Baptist church in this state was organized in Parral, an important mining town, and here was opened, in February, 1908, our first industrial school, and so far as the writer knows, the first industrial school opened by any denomination in this country. The church and school are both in charge of Rev. P. H. Pierson. The school has received no help from the Board, being supported entirely by Mr. Pierson and his personal friends. There are at present forty boys in attendance, and the school gives promise of becoming a great blessing to that field.

In March, 1909, the Chihuahua Association was

organized, and in August following, another church was organized at Santa Rosalia.

When W. F. Hatchell left Morelia in November, 1904, he was anxious to get to a lower altitude. He decided to open work on the west coast, and moved to Hermosillo, capital of the State of Sonora. He maintained preaching services in Hermosillo and at Guaymas, on the coast. At the latter place a church was organized in January, 1907. In April of this same year, Hatchell and Frank Marrs exchanged fields, Hatchell going to Jaurez. Marrs reached Hermosillo in April, and in June a church was organized in that city. Since then, churches have been organized in Torin, Alamos, and at Mazatlan, State of Sinaloa. Several native preachers have been set to work on that field, and besides the three churches organized, flourishing day schools have been opened in Guaymas and Mazatlan.

Although Ciudad Jaurez is in the State of Chihuahua, it was thought wise to make it the home of a missionary and the center of an independent work. Leaving Durango in July, 1906, Frank Marrs went to Juarez, and finding there several Baptists, he organized them into a church in September following his arrival. He remained in this field and in charge of this work until April, 1907, when he exchanged fields with Hatchell and moved to Hermosillo. Hatchell has been in Jaurez since the exchange. The church has grown in numbers, and last year a day school was opened.

Would that I had space to tell more of the historic labors of our first missionaries, and would that I could give a more extended notice of those who have been called to their reward while laboring in Mexico, some of whom sleep in Mexican cemeteries, awaiting the coming of the King. Fain would I dwell at length on the lives and labors of our faithful native colporteurs; for many of them have wrought nobly during these years and are in every way worthy of our love and respect. Would that I could lay bare to you the appalling needs of 16,000,000 people who live in Mexico. But I must close, with the hope that you will remember "the harvest indeed is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest."

The Mexican Missions.

I. North Mexican Mission.
  1. Missionaries—
    (1) Foreign, 18.
    (2) Native, 38.
  2. Church Statistics—
    (1) Churches, 34.
    (2) Members, 1,541.
    (3) Church buildings, 15.
    (4) Out-stations, 68.
    (5) Sunday schools, 35.
    (6) Sunday school scholars, 1,086.
  3. Educational—
    (1) Day schools, 6.
    (2) Madero Institute (Girls) at Saltillo.

(3) Boarding School at Chihuahua.
(4) Industrial School at Parral.
(5) Theological School at Torreon.

4. General—
(1) Mission opened 1880.
(2) Residences for missionaries owned by the Board, 5.

II. South Mexican Mission.

1. Missionaries—
(1) Foreign, 16.
(2) Native, 11.

2. Church Statistics—
(1) Churches, 13.
(2) Church buildings, 6.
(3) Members, 459.
(4) Out-stations, 19.
(5) Sunday schools, 11.
(6) Sunday school scholars, 330.

3. Educational—
(1) Instituto Central (Boys' School, Toluca).
(2) Instituto Anglo-Mexicano (Girls' School, Toluca).

4. Medical—
(1) Dispensary and physician at Guadalajara.
(2) Dispensary and physician at Toluca.

5. Literary—
(1) Printery at Leon.
(2) Sunday school periodicals, weekly paper, books published at Leon.

6. General—
(1) Work opened 1880.
(2) Residences for missionaries owned by the Board, 5.

CHAPTER XI.

THE JAPAN MISSION.

FIFTEEN years after the organization of the Southern Baptist Convention in Augusta, Ga., in 1845, its Foreign Mission Board appointed three young men, J. C. A. Rhorer, C. H. Toy, and John L. Johnson, as missionaries to Japan. They were all men of splendid ability, and had they been permitted to reach the field, their work would doubtless have added a glorious chapter to the history of the stirring events of that pioneer period. Rhorer and wife sailed from New York on August 3, 1860, but their ship, the ill-fated *Edwin Forest,* was never heard from after it left the home port. Toy and Johnson were prevented from starting by the Civil War, which began the year following their appointment.

During the decade which followed this unsuccessful attempt, there was one Baptist missionary in Japan, Jonathan Goble by name. He first visited the country as a member of the crew on one of Perry's ships. Goble was appointed missionary to Japan by the American Baptist Missionary Union in 1860, and he labored there until 1873, when his connection with the Union ceased. According to all accounts, he was a man of

HOKKAIDO
H O N D O
TOKYO
KOBE
OSAKA
HIROSHIMA
SHIMONOSEKI
MOJI
KONUKI
FUKUOKA
SASEBO
KURUME
NAGASAKI
KUMAMOTO
KIUSHIU
KAGOSHIMA
SHIKOKU
SCALE OF MILES
JAPAN
MAP
SHOWING RELATION OF
JAPAN
TO
MAINLAND

little learning and with a zeal that was not always tempered by discretion. At one time he figured in the Consular Court, where charges had been preferred against him by some native carpenters whom he had tried by the application of "muscular Christianity" to induce to observe the Christian Sabbath. Though he left no organized church to commemorate his labors in Japan, he contributed his share to the making of the nation by his invention of the jinriksha. This overgrown perambulator on two wheels was constructed by him for the benefit of his invalid wife. It found widespread favor throughout Japan and in parts of China and the Malay Peninsula. It now affords employment to many thousand coolies, as well as a comfortable and cheap means of conveyance for the general public.

The real pioneer of Baptist missions in Japan was Dr. Nathan Brown, who was sent out by the American Baptist Missionary Union in 1873. During the twelve years which followed his appointment, a number of other missionaries were sent out by the Union, but four of the six died and the rest returned to the homeland before they had been in Japan long enough to master the language.

The advance of Protestant Christianity in Japan after the first decade of preparatory work constitutes one of the most marvelous chapters in the history of modern missions. From 1870 until 1890, those denominations which had been per-

mitted to enter the field when the ports of Japan were first opened reaped a rich harvest, and during this period the membership of their churches doubled every three years. Their Boards of Foreign Missions made special efforts in behalf of this promising field, with such success that thirty years after the arrival of the first missionaries their churches numbered 30,000 converts and a good beginning had been made in the training of a native ministry. Before the Baptists were prepared to strengthen their forces in Japan, what is known as the Reaction came. The change in the attitude of the Japanese people from a widespread and marked interest in Christianity to indifference and even hostility was at first gradual, but in the end very pronounced. The first large reinforcement of Baptist work in Japan was contemporary with the beginning of this Reaction, and the earliest Baptist churches were organized during the period when the churches of other denominations had not only ceased to grow, but were not able even to hold their own.

Early Stages of Southern Baptist Work.

Several years before the close of this period, however, Dr. M. T. Yates, of blessed memory, had urged upon the Foreign Board the advisability of sending missionaries to Japan, even going so far as to offer to become responsible for the

salary of a man if the Board would send him out. When the Board finally decided to enter this inviting field, the men for the task were at hand. When the writer entered the Southern Baptist Theological Seminary, in the fall of 1888, two of the most brilliant members of the graduating class of that session were J. W. McCollum and J. A. Brunson. In May, 1889, they were appointed as missionaries to labor in Japan. The writer remembers hearing many expressions of astonishment when it became known that these two men were about to turn away from the assured futures which awaited them in the homeland to bury their lives and their many talents in the then little known country beyond the Pacific. Deep and powerful as was the missionary spirit which dominated the Seminary, there was a lurking feeling in the minds of many that it was a pity for such men to waste their splendid powers on the foreign field. It has been hard for some of God's people to learn the lesson which the Holy Spirit taught to the church at Antioch, when He said, "Separate me Barnabas and Saul for the work whereunto I have called them."

McCollum and Brunson both married during the summer following their appointment and sailed with their wives from San Francisco October 17, 1889. They had as fellow passengers eight missionaries of the A. B. M. U. bound for the same field. The party landed at Yokohama No-

vember 5th, where the young representatives of the Southern Board received a generous welcome from the missionaries of the A. B. M. U. located at this port. After consultation with these brethren, it was decided that McCollum and Brunson should take up their residence temporarily at Kobe. Here and in the neighboring city of Osaka the young missionaries spent two years in studying the language, the customs and habits of the Japanese and some phases of mission work. During this period of preparation McCollum gave his attention chiefly to the mastery of the spoken language, while Brunson concentrated his keen mind on the intricacies of the written forms. These two forms of the language are so entirely distinct, both in grammar and vocabulary, as to almost constitute different languages, and each form is so difficult that the ordinary span of human life hardly suffices for the mastery of either.

McCollum secured a house on a busy street in Osaka where he could come into daily contact with the people and thus learn the language from their lips. His method of study, coupled with a quick ear and a retentive memory, enabled him to acquire, in the short space of two years, a better use of the colloquial than most missionaries have after five years of work. Brunson worked in his study, using such helps as were to be had, and laying the foundation for the mastery of the literary language.

Thus equipped it became necessary for the missionaries to decide upon a permanent location for their work. After looking the field over as opportunity offered, they finally selected Kyushu, the southernmost of the four main islands of the Japanese Archipelago, and January, 1892, found Brunson and family located in the little city of Kokura. McCollum joined them there in March of the same year. He was able to begin preaching at once and several out-stations were opened. For some months before coming to Kyushu, Brunson had been much exercised over the question of resigning and returning to America. He had never been happy in his work. His often repeated exclamation to his fellow missionary was, "McCollum, I cannot stand it, the Lord does not want me here; I am a square pin in a round hole." This state of mind finally resulted in his resignation. He left the field with his family in September, 1892, passing somewhere in mid-ocean E. N. Walne and wife who had embarked at Vancouver, B. C., for Japan, on September 9th. The McCollums were thus left for a time the only representatives of Southern Baptists in Japan and the only Baptist missionaries in Kyushu. A few weeks after the Brunsons' departure, the Walnes joined the McCollums at Kokura. The two families lived for six months in the same compound, and during those early days, when they mutually shared each other's trials and disappointments, there grew between them such

THEOLOGICAL SEMINARY, FOKUODA, JAPAN

MR. CHIBA, PRESIDENT OF THEOLOGICAL SEMINARY, WITH HIS FAMILY

CHURCH, SASEBO

E. N. WALNE AND J. W. McCOLLUM AND FAMILIES

a friendship as could only exist between those whose lives are passed in close and congenial association in one of the outposts of the mission field.

During these early days, the two families shared many troublesome and vexatious experiences. The people were unfriendly toward foreigners in general and Christians in particular. The appearance of the missionaries upon the streets was the signal for the gathering of curious and sometimes hostile crowds. They were frequently stoned and nearly always hooted at. As stated above, they had begun their work at a time when the tide of popular favor had turned and the old barbarian expelling spirit had been revived. They found it almost impossible to secure preaching places. Even when landlords were found who were willing to rent their property to Christians, no binding contract could be made and landlords were often forced by public opinion to turn the missionaries out. Though more anxious for reënforcements than they were for comfortable homes and suitable chapels, the missionaries were soon forced to see that little progress could be made until they could own property which they could control as centers for their work.

One experience which came soon after the arrival of the Walnes will serve to illustrate the difficulties of those early days. The foreigners had no treaty rights in Japan save in a few open ports such as Yokohama, Kobe, and Naga-

saki. Those who went into the interior had to hire themselves to Japanese subjects who secured passports for them in their own names. The man who "employed" the Walnes and McCollums, and in whose names their passports were issued, proved false, and misappropriated over one hundred dollars which had been paid to him for rents and left the missionaries in the interior without any legal rights to be there. It was at this time that Mr. Kawakatsu, Dr. Brown's old associate, came to Kyushu. He was sent by the Yokohama brethren to help the new missionaries out of their difficulties. When his time was up, he chose to remain and has been connected with the Southern Baptist work for the past eighteen years. Through the influence of his brother, who was a police inspector, Mr. Kawakatsu was able to secure passports for the missionaries without their having to return to Kobe. In this connection it ought to be said that this was the only instance in which the missionaries were defrauded by the Japanese in whom they had confided, though for years the titles to all of the property acquired by the Mission were held in the names of Japanese.

In the spring of 1893 in order to more economically look after the stations, McCollum moved to Moji and Walne to Fukuoka, the two stations being fifty miles apart and connected by a railroad. Between them were three out-stations. At this time there were, besides Mr. Kawakatsu,

who was an ordained preacher, two Japanese evangelists associated with the missionaries. During the two years 1892-93 some twenty-five believers were baptized. All of these were theoretically members of the Baptist church in Shimonoseki, an A. B. M. U. station. The Southern Baptist missionaries found in Rev. R. L. Halsey, who had charge of this station, a sympathetic and obliging friend.

In October, 1893, the Moji Baptist church was organized with thirty members, this body becoming the mother church from which have gone out all of the other churches now on the field. At the time of the organization of this church the total membership of the Baptist churches in Japan was 1,394. During the following year eleven were added by baptism to the membership of the Moji church.

In the spring of 1894, the McCollums were forced by ill health to go to a treaty port for medical attention, and, in the fall, they returned to the United States for recuperation. Soon after their departure, the Walnes were cheered by the arrival of Nathan Maynard and wife. For almost a year, the two families lived together at Fukuoka. In the fall of 1895 the Maynards moved to Kokura, being unable to secure a house at Moji. Mrs. Maynard's delicate health made it impossible for either of them to do much traveling, so that all the years of their service in Japan were devoted to this field, with results which have been

truly gratifying. No other part of the field in Kyushu has been so well developed. The Moji church is well on the way toward self-support, and churches have been organized at Kokura and Yawata, while work has been carried on at several out-stations. Owing to Mrs. Maynard's health the Maynards have been detained in the United States.

During the winter of 1894-95 the war between Japan and China was in progress and there were many interruptions to mission work, growing out of the excited state of the popular mind and other causes connected with the war. Soldiers were frequently quartered in the chapels and at such times regular services had to be suspended.

In the fall of 1895 the McCollums returned to the field and were located at Fukuoka, and in the spring of the following year, the Walnes were transferred to Nagasaki, thus lengthening out the line until the stations and out-stations of the Mission extended along the northern and eastern coasts of the island of Kyushu for a distance of one hundred and fifty miles.

The only event to be noticed during the five years which followed was the coming of W. H. Clarke, who was appointed by the Board in January, 1899. He came supported by a free will offering from the First Baptist Church in Atlanta, Ga. After a year of study, during which he made his home with the McCollums at Fukuoka, and, after first taking to himself a help-

meet in the person of Miss Lucille Daniel, also of Atlanta, Ga., he located in the historic old city of Kumamoto, in the interior of the island, where he and his wife have built up a splendid work.

The year 1900 closed what might be termed the preparatory stage of Baptist work in Kyushu. At this time there were four missionaries and their wives and four Japanese preachers connected with the work, only one of the latter being ordained. There was only one organized church, with seventy-five members.

Enlarged Fields and Forces.

After treaty revision was accomplished in 1899, the situation rapidly changed for the better. Old occasions for bitterness disappeared, and education made rapid advances. Western ideas came pouring in, and mission work shared in the new life. Between 1900 and 1905, three men and their wives were sent out to reënforce the workers in Kyushu, G. F. Hambleton and wife of Virginia, C. T. Willingham and wife of Virginia and J. F. Ray and wife of Mississippi. But, unfortunately, all three of these families were lost to the Mission after short terms of service. The Hambletons, who went out in the fall of 1900, were forced to give up their work in the spring of 1906 owing to Mr. Hambleton's nervous breakdown. During the most of their term

of service, they were located at Kagoshima, the capital city of the famous old province of Satsuma, in the southern part of the island. C. T. Willingham and wife, who went out in the fall of 1902 and were located at Fukuoka, had to return to the States in 1905 on account of Mrs. Willingham's failing health. Those who were associated with them will long remember the heroic struggle which this noble son and daughter of the beloved secretary of the Foreign Mission Board made to remain at their post. Only after three severe surgical operations and many months in the hospitals had failed to relieve the sufferer did they give up the struggle which, to many, would have seemed hopeless from the beginning. For five years after their return to the States Mrs. Willingham's health continued to decline and recently she passed away.

The Rays, who went out in 1904 and who followed the Willinghams at Fukuoka, were forced also to give up the work after two years on account of Mrs. Ray's ill health. She suffered a complete nervous breakdown soon after reaching Japan. Happily, however, after two years and a half spent at home, she was so far recovered as to be able to return to the field. The Rays are now located at Shimonoseki.

By the loss of these co-laborers the Mission force was reduced to four families, only three of which were on the field, the Clarkes at that time being at home on a furlough. Thus reduced the

Mission was barely able to maintain the work already organized. The Kagoshima station had been without a resident missionary for some months. Though opportunity invited advance on every hand, the Mission, by the weakness of its forces, was shut up within the lines already thrown out. The situation was indeed desperate. Clarke was away, the Maynards were on the eve of leaving, Mrs. Maynard having been ordered home by her physician, and the Walnes had been on the field for seven years. McCollum had returned in the spring from a furlough of two years, but the state of his health was such as to cause the gravest concern to his colleagues. In this, the darkest hour of their experiences, the missionaries were cheered by a letter from the Board which announced that reënforcements were on the way. Soon followed the arrival of G. W. Bouldin and wife of Alabama, C. K. Dozier and wife of Georgia and J. H. Rowe and wife of Virginia. These three young men had been fellow students in the Seminary at Louisville, graduating together, marrying about the same time and going out on the same ship. Their coming was the occasion of great joy to the wearied and well-nigh discouraged little mission in Japan. Having been associated so long, the Mission hesitated to separate them, so it was arranged for the three men and their young brides to occupy the mission residence at Fukuoka while they made their first acquaintance with the Japanese lan-

guage. So happy was this arrangement and so richly did domestic joy and peace abound that a young English bachelor, who went to pay a visit of welcome to the new arrivals, was constrained thereafter to speak of their abode as "The Doves' Nest."

But the demands of the work soon made it necessary to break up "the nest." Within less than a year, Bouldin was in charge of the Kagoshima work, Rowe had located in the important Kokura field and Dozier had moved to Sasebo, each of them having of necessity been placed in charge of interests which would have taxed the resources of veterans.

While new missionaries were being sent out hardly fast enough to take the places of those who were being compelled to return to the homeland, the force of Japanese workers has been growing steadily. Had it not been for the faithful efforts of these native brethren, much of the work so happily begun would perhaps be abandoned. First among these was Rev. T. Kawakatsu, who has numbered more years of service as a preacher of the gospel than any man now connected with the Baptist work in Japan. Beginning when quite a young man as Dr. Brown's assistant, he has continued for more than thirty years to work as a translator, evangelist and pastor. Every part of the field has shared the benefit of his labors. The missionaries have always found in him a wise counselor and a sympathetic,

helpful friend. Rev. M. Goto, the earnest and efficient pastor of the Moji church, was the pioneer Baptist preacher in Kyushu. He was laboring there in an out-station of the A. B. M. U. when McCollum and Brunson first went to the island. He has been working continuously with the Southern Mission for eighteen years and is now pastor of one of the strongest churches on the field. Rev. K. Sato was educated for the ministry in a school conducted by the Dutch Reformed Mission at Nagasaki, and for a number of years after graduation he worked as an evangelist of that mission. He is a good student of English. He came to his first knowledge of Baptists through reading an attack upon their position in an American magazine. The arguments presented were so unsatisfactory that doubts were raised in his mind, and when he learned that there were Baptist missionaries in Fukuoka he came to them for more light on the subject. He soon afterward united with the Moji Baptist church. He was licensed to preach in 1896 and ordained in 1906. In 1907 he resigned the pastorate of the Fukuoka church to accept the Chair of Old Testament Interpretation in the Fukuoka Baptist Seminary. He is a highly cultured man and a strong preacher. Mr. H. Sugano was baptized by Mr. Brunson in the spring of 1892. The next year he began to preach as a lay worker and later on he became a regular evangelist. He went to Nagasaki with the

Walnes in 1896 and helped to found the station there, working in connection with it for ten years. In the spring of 1906, he accepted a call from the church at Sasebo where he had helped to found an out-station ten years before. With an overpowering passion for souls, together with an affable and frank manner, he has been one of the most successful preachers connected with the Mission.

The four men whose work has been sketched above, all too briefly, were the only Japanese connected with the Mission during the first eight years of its existence. To their consecration and faithfulness the results which were achieved were largely due. The limitations of this sketch make it necessary to omit references to the other faithful evangelists who have been connected with the Mission since 1900.

Any story of Baptist work in Kyushu, however, would be incomplete which did not include some account of the work of Rev. Yugora Chiba, who accepted an invitation from the Mission to come to the island in 1905. Mr. Chiba is a full graduate of Rochester Theological Seminary. For several years he taught in Duncan Academy, a Baptist Boys' School in Tokio, at the same time serving one of the churches of that city as pastor. When he received an invitation to come to Kyushu, he was the Dean of the female department of the Doshisha, the well known Congregational University at Kyoto. When he offered his resig-

nation to the trustees of that institution, a strong effort was made to influence him to reconsider, but he replied that he was a Baptist and wanted to spend his life in connection with Baptist work. His coming to Kyushu could not have been more timely. The work was growing beyond the resources of the Mission. Working for a year as an evangelist at large, he helped to strengthen the weak places in the line of stations. In the summer of 1906 upon the return of the Hambletons, he went to Kagoshima to look after that important field. In the fall of 1907, he was elected by unanimous vote of the Mission, and with approval of the Board, President of the Fukuoka Baptist Theological Seminary, which position he has since filled with distinguished ability.

We must mention also Rev. Y. Fujinuma, who worked for many years in connection with the A. B. M. U. mission. In 1908, he accepted a call from the Fukuoka church, which he is still serving acceptably as pastor.

Until 1908 the straits of Shimonoseki formed the northern boundary of the field occupied by the missionaries of the Southern Board. On the northern side of the straits the Missionary Union had for many years carried on a work with the city of Shimonoseki as its main station. The nearest of the A. B. M. U. stations north of this was over 300 miles away, while it was separated from the field of the Southern Board by only the width of the straits, less than a mile.

At a meeting in Shimonoseki in the fall of 1908, between representatives of the Northern and Southern Missions, Dr. T. S. Barbour, Foreign Secretary of the Missionary Union, being present, an agreement was reached between the representatives of the two missions by which the Shimonoseki field was turned over to the Southern Board, and the northern boundary of the field to be occupied by the latter was fixed so as to include the island of Shikoku and all of the territory south of the city of Hiroshima, on the main island. This new territory has a population of over six millions, which, together with that of the island of Kyushu, gives a total population of sixteen millions for the territory occupied by the Mission of the Southern Board.

During the first eight years covered by the work of the Mission in Kyushu, only one church was organized, the Moji church, which in 1899 had a membership of seventy-five. All of the candidates baptized in other stations and out-stations on the field were considered as members of this church. During the ten years which have followed seven more churches have been organized, which, together with the two taken over with the Shimonoseki field, make a total of ten churches now connected with the work of the Southern Mission. The total membership at the end of 1909 was 504. During the past few years nearly as many people have been baptized every year as were received during the first eight years.

There are at present connected with the Mission five ordained and seven unordained preachers and fifteen students preparing for the ministry. The churches contributed to their own support last year a little over one thousand dollars.

Ten years ago the only chapel property owned by the Board in Japan was a little dilapidated hut in Fukuoka, to purchase which McCollum and Walne borrowed $400 on their own responsibility. Since that time land has been purchased and neat, comfortable buildings erected at Moji, Fukuoka, Kumamoto, Sasebo and Nagasaki. A good lot has also been secured at Kagoshima, and it is hoped the funds will soon be forthcoming for a chapel at this place, which is the only one of the mission stations not now supplied with this indispensable equipment for successful work. The missionaries who tried for so long to work with rented chapels which they held at the mercy of unfriendly landlords, record their gratitude to God and to those whose liberality supplied the means for securing these chapels. Including the two chapels purchased from the A. B. M. U. at the time of the transfer of the Shimonoseki field, the total number of church buildings now owned by the Southern Board in Japan is eight.

In 1903 the Sunday School Board at Nashville made a gift of $500 to the Foreign Mission Board to be used in opening a Bible and Christian book store at Nagasaki. E. N. Walne was placed in charge of this work, and the store was opened

in 1903, since which time its sales have averaged about $500 per year. With more capital this department of the work could be greatly enlarged. It is now in charge of J. H. Rowe. Owing to the lack of means, neither the Northern nor the Southern Missions have been able to do much in the way of publishing and circulating Christian literature. The Japanese are a reading people. Their system of education has been so perfected that in the next generation there will be practically no illiteracy in the country. The percentage of children of school age now in school is 96 per cent. The importance of greatly enlarging the literary department of Baptist work in Japan calls for the most serious consideration.

Until the fall of 1907 the missionaries and their Japanese colleagues had devoted all of their time to evangelistic work, but as the work grew it became apparent that something must be done in the way of training up a native ministry for the churches which were multiplying. The Missionary Union had had a Theological Seminary in Yokohama for years and efforts were made to combine the two Missions in the support of this school, but terms of union could not be agreed upon, and it was finally decided to start a Theological Seminary at Fukuoka. The school was begun, in rented quarters, in the fall of 1907. Y. Chiba was appointed president and K. Sato, J. W. McCollum and E. N. Walne teachers. There were ten students in the first class. During the

spring of the following year a tract of land, fronting 450 feet on the moat of the old feudal castle, was secured and a building erected in time to provide a dormitory and class rooms for the next session's work.

Negotiations were again opened and plans are now well under way, for the union of the Fukuoka and Yokohama schools into a new seminary to be located at Tokyo, the capital city of the Empire, and the chief educational center of the country.

While Dr. and Mrs. Willingham were in Japan, P. P. Medling and wife of Tennessee were on their way to join the workers there and one other man, John Moncure of Virgina, was sent out later in response to the request for reinforcements. The former is located at Kagoshima and the latter is studying the language at Fukuoka. The entire force of missionaries now on the field is not sufficient for the work already organized and without reënforcements it will not be possible to occupy the field for which the Mission has agreed to become responsible.

It is fitting that this sketch of the Japan Mission should close with a tribute to the memory of the man who founded its work and who contributed so largely to the results which have been achieved. Reference has been made to the failing health of Dr. J. W. McCollum. The early years of his service in Japan were attended by many hardships of which his vigorous manhood

and devoted spirit took little account, but it was during these years that he contracted an affection of the throat and lungs which greatly underminded his strength. The trouble was increased by his being forced to prolong his second term of service more than two years beyond the period fixed by the Board. Though he came back to Japan for a third term in 1906 throwing himself without reservation into the work, which was in desperate need, his strength failed so rapidly that he was forced to return to America in the spring of 1909 and in February of the present year, in what should have been the prime of his strength and great usefulness, he passed away at Seattle, Wash. The following tribute was penned by one of the two men who was associated with him in the work in Kyushu, almost from its beginning:

"He was a rare character. He did not belong to a whole class of men as one of the class; he was in a class by himself. Those who knew him always admired him and nearly always agreed with him. As an evangelist he had few equals and no superiors. His knowledge and use of the Japanese language was as perfect as a foreigner ever attains to. The native preachers rarely drew as large congregations as he did. Our work in Kyushu would never have become what it is without his splendid services in its early years. Our hearts go out in tenderest sympathy to his bereaved family. Mrs. McCollum was in every

way worthy of her husband and in losing her the Mission will sustain a severe loss. May God be with her and her children henceforth."

May the hearts of Southern Baptists be so drawn to beautiful Japan and may so many willing hands be sent out to supply her great need that this splendid man may be the last of the workers to be cut off in the midst of his usefulness because of the unheeded call to "Come over and help us."

The Japan Mission.

1. Missionaries—
   (1) Foreign, 15.
   (2) Native, 14.
2. Church Statistics—
   (1) Churches, 10.
   (2) Members, 504.
   (3) Church buildings, 8.
   (4) Out-stations, 11.
   (5) Sunday schools, 13.
   (6) Sunday school scholars, 617.
3. Theological Seminary at Fukuoka.
4. The Gospel Book Store at Nagasaki.
5. Residences for missionaries owned by the Board, 5.

CHRONOLOGICAL DATA.

1853 A.D.—Arrival of Commodore Perry.
1859 A.D.—Arrival of first Protestant missionaries.
1873 A.D.—Baptist work begun by the American Baptist Missionary Union.
1889 A.D.—The Constitution proclaimed. Arrival of first Southern Baptist missionaries.
1892 A.D.—Baptist work begun in Kyushu.

CHAPTER XII.

THE ARGENTINE MISSION.

If we measure off a strip of land twenty miles wide on the west bank of the river La Plata, beginning at the city La Plata on the south, and terminating at Santa Fe on the north, the strip would be only 300 miles long; and in it would be found one-half of the population of Argentina. Here very close together are situated Buenos Aires, Rosario, Santa Fe, and La Plata. Around these cities there are many towns of from 5,000 to 20,000 inhabitants. This is the district in which we have worked since the opening of our mission in 1903. The cities are connected by ferryboat.

DISTRICT OF PRESENT WORK.

A more definite word about the cities in which we now work will not be out of place. Buenos Aires, the federal capital, sustains a unique relation to the country as a whole. Out of a population of 6,000,000, 1,200,000 belong to Buenos Aires proper. This is an abnormal proportion of the population.

The fact is that commercially Buenos Aires not only predominates but almost absorbs the activities of the country. Politically, her influence is not so great. There is a certain feeling which is part jealousy and part national that does not accept readily the candidates nor the ideas that come from Buenos Aires. And yet the country takes a foolish pride in its capital and spends millions on its streets, public buildings and parks. All find their pleasure in visits to Buenos Aires. The educational influence of the capital is very great. The public schools, which include the Buenos Aires University, with its academic, scientific, law, medical, philosophic, engineering and theological faculties, extend a wide influence. To these are to be added many private schools largely dedicated to the teaching of music and the foreign languages. The press is a strong educational factor. The daily papers and cheap magazines are widely read. Something like one hundred papers of different languages and objects are published in the city.

The population of the city is half Italian, a little over one-third Argentine and Spanish, and the remaining fraction is made up of people from all lands. The Spanish language easily predominates, as do also Spanish thought and customs.

In general features, Buenos Aires differs from other cities of the Republic only in the greater scale in which it is laid off. There are no slum districts. In all parts of the city live rich

and poor side by side. The houses are as a rule one story high. The blocks are one hundred and fifty yards square, and the houses are built out to the sidewalk, leaving no space for yard in front. On the inside of this shell of houses is a large space which may be used for back yards, but too often is used for some factory or lumber yard or deposit of some kind. There are many public parks and squares which add to the beauty of the city. The people love the open air and hence there is a splendid opportunity in open air work. Every Sunday groups may be seen listening to the gospel in a dozen or more of these squares. The police protection is good and, as a rule, the people listen with due respect. Once a greater interest in the gospel is awakened, this open air work will produce good results numerically. The "Once" church conducts one open air meeting which is encouraging. The city enjoys splendid street car service. This is a point in favor of the services because the distances are very great. Our mission has preaching at six points in Buenos Aires and there are two organized churches. It is unnecessary to add that this is hardly a beginning if the city is to be reached. The whole federal district is being built up rapidly and there is urgent need for locating work in the western district where at present property could be had at a nominal price. Soon this territory will be

full and then the work will be correspondingly costly.

The second city of the Republic in population, commercial importance and movement in general, is Rosario. Already it has a population of 165,000. It is a liberal city and hence excellent as a center of missionary activity. The Catholic influence is not so great here as in other places. Socialism in the Republic has its head in Rosario. This does not help gospel work any except in that the field is open wide to tracts and public conferences. Here we have two churches and four out-stations. Largely through the hard work of Brother R. S. Hosford, we also have two houses of worship. One is a new brick chapel and the other is a modest wood structure. The chapel has a seating capacity of 300. Also we own the portable iron and wood chapel which was formerly on the site of the present brick building. Brother Hosford is planning to put this chapel on a new site and the lot is already selected. Rosario covers a larger space than its population would indicate and hence it is very necessary to locate a number of preaching halls to reach well the people. The buildings mentioned all belong to the Second Church.

Santa Fe, the capital of the province of the same name, is a city of 45,000 inhabitants, and Parana, just across the river, has 35,000. Santa Fe is very active commercially and will soon have

an excellent port. The terminus of the new Bolivian railroad is to be at Santa Fe, which will add very much to its importance as a railroad center. The Catholic influence is very great, so much so that some thought that Brother Fowler had made a mistake in going there. The result has been splendid. Brother Osterman, a Frenchman and a Baptist, had struggled along here for years without getting hold of more than a dozen members. He at once began to coöperate with our work and the combined efforts have produced excellent results. There are now two churches with some forty members each. Recently a church has been organized at Parana, just across the river, consisting of nine members, seven of whom were baptized on the 22nd of February and two coming by letter. Our work is practically all that is being done on the Santa Fe side of the river. The Methodists also work in Parana.

La Plata, as indicated, marks the beginning on the south of the district of denser population. It is only one hour and twenty minutes by train from Buenos Aires. The population, which is rapidly growing, numbered last year 87,000. There is a good port, which, added to its being the capital of the province of Buenos Aires, gives the city importance. The overflow from Buenos Aires has already reached La Plata. This last element will continue to augment the growth in population. Our mission has a fine opportunity

to enter La Plata because of work done by Brother Besson, who planted a congregation there fifteen years ago. In recent years this congregation has been cared for by Brother W. D. Smart. The congregation is some fifty strong and desires to belong to our convention.

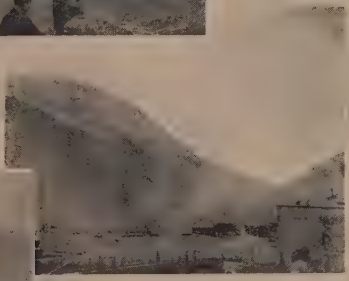
While the above mentioned district deserves special mention on account of its denser population, it would be a great mistake to overlook the interior of the country. This pause of the mass of the people on the river front is for a breathing spell to gather strength for the conquest of the vast and rich interior. Here important cities already exist. Bahia Blanca is attracting much attention and doubtless will continue to be the largest city of the southern part of the country. It is a good port and has extensive railroad connections. Tucuman lies in the north and is the center of the sugar industry, which means to say that the surrounding districts are agricultural and hence more thickly populated. Cordoba is directly west of Rosario. It is an old city and for many years the university center. These schools still flourish, but the university at Buenos Aires at present enjoys more prestige. Mendoza is far out to the West in the grape district. The tunnel through the Andes recently opened will greatly favor Mendoza. It deserves the immediate attention of some good worker. These are the largest cities of the interior, but there are many other cities

and towns of from 5,000 to 15,000 inhabitants. In the vast grazing region little can be done at present. The people are too much scattered.

Catholic Influence.

The country, as a whole, is most decidedly Catholic. This condition is not much changed by immigration as the overwhelming majority of the immigrants are also Catholic, and often even more fanatic than the Argentines. Buenos Aires is one of the most Catholic cities of the world. Other strong Catholic centers are Cordoba, the old university center, and Santa Fe, a Jesuit stronghold. The country districts are uniformly fanatic.

There are four well known virgins, but the two that exercise the widest influence are the Virgin of Lujan, whose chapel is in the province of Buenos Aires, and the Virgin of Catamarca, who performs her miracles in the mountains to the north. These virgins exercise a wide influence in the country. At certain times, 10,000 people go to Lujan in one day from Buenos Aires. One meets constantly the proofs of the virgin's influence. A concrete example may serve to illustrate: One day I was inviting a woman to attend our services, but she held up her hands in horror and said this would displease the Virgin of Lujan to whom she had made vows and in consequence had been cured of rheumatism.



HALL (LOWER FLOOR) RENTED BY THE CONSTITUTION CHURCH IN BUENOS AIRES

INTERIOR SECOND CHURCH, ROSARIO

CONVENTILLO (CROWDED TENEMENT QUARTERS)

OUR MISSIONARIES IN ARGENTINA

SCENE IN THE ANDES

When I insisted that she attend she finally showed me her feet, which were all drawn, and said, "I cannot walk because I suffer so from rheumatism." This is a fair sample of the quality of this famous virgin's miracles. A word as to the origin of this virgin may be of interest. The Catholic Church teaches the following as to her beginning: Years ago, before the days of railroads in this country, when all the freight had to be moved by carts drawn by oxen, some men were hauling boxes of goods from Buenos Aires to a point in the country, when they discovered, upon unloading, a box too heavy to be moved. They called in additional help, but all attempts failed to move it. Finally they opened the box and found the present Virgin of Lujan. They took this discovery, together with the enormous weight of the box, to indicate beyond all question of doubt that the virgin wanted to be located there. It is needless to say that her will was speedily complied with.

This adoration of the virgin is not confined to the poorer classes. In fact, just the reverse is largely true. It has come to be a social obligation to go at least once each year to Lujan, and the higher circles do not refuse to go.

The social influence is so mixed with the religious that it is hard to distinguish between the two, but it would be perfectly safe to say that even with reference to the ordinances, baptism and communion, the social is the greater influence.

The funerals are distinctly social and are published in the social columns of the papers. The result of all this is that when Rome has no further hold religiously, she maintains herself through social relations. Wholly irreligious people are whipped into line and made to christen their children, prepare them for first communion, and also pay for costly funerals and masses by social obligation. For social reasons the large majority will not enter any evangelistic service; so this influence is sufficient to prevent their hearing the gospel. The people who are religious at heart make the best hearers and are the first to accept Christ. In every case, when converted, they testify that when they devoted their whole attention to the Romish ceremonies, they did not even understand that there was such a thing as the new birth. Moral responsibility does not seem to be associated with religious thought. This fact is the sad end of the story for Rome. The people who have followed her will have to hear the gospel from others.

A man from the province of Tucuman told the following in justification of his devotion to the Virgin of Catamarca: "A man, riding across the plain, fell with his horse into a well and sank 400 meters in the water where he remained four days. In this condition he made a vow to the virgin of the region that if she would save him, he would tie a ribbon on her statue. The virgin saved him, the man fulfilled his vow, and

the ribbon is still tied to the statue and was seen by me." Such stories are accepted as true and the minds of the people are full of the like. The most insignificant happenings are held as being miracles of virgins or saints.

The vitiated taste for marvelous stories makes it hard to write an acceptable tract. Our stories are tame in comparison with those recounted in the books and leaflets of the priests. The Sacred History, the title of a book used to teach the children, combines with a few Bible stories, given in changed form, a large number of stories of saints and pretended miracles. The volume is so false that it does not produce any good fruit at all, and those who become interested in the gospel have great difficulty in unlearning all this rubbish. The theatres also have contributed to the general confusion, for pretended sacred scenes are often displayed and the incorrect pictures fill the minds with error as to historical points.

The only cure for this is the study of the Bible itself. It is beautiful to see how those moved by the Holy Spirit read the Bible, once they have it, with the greatest eagerness, and they find in it a rest to their souls. As an illustration of this, a case which does not differ from scores of others may be cited: Four months ago Senor Doblado, a member of our church and colporteur of the American Bible Society, sold the Bible to a young man who can read very little. The young fellow was impressed by what Brother Doblado

told him about the gospel and came to the services of the church. After two months he professed conversion and has spelled out the gospels of Matthew and Mark amid the ridicule of his fellow-workmen. The fine young fellow told me with his face all aglow that the Bible was reasonable in all that it said. This remark meant, as he at once explained, that his soul had been starved on impossible tales.

The Bible does not exist in the land except for the copies already sold or given away by missionary agencies. Preaching must be done, therefore, to wholly untaught hearers, or else to hearers who attach absolutely no value to the Bible over other books. The Commandments of God have no weight and the labor of prophets and apostles is lost to them because ignored. The conscience, the last resort of the preacher, is so deadened by false teaching and false standards of morals that too often the most earnest appeals are answered with a vacant stare or by the favorite reply of those who make fun, *"Macanas"* (tomfoolery). The last is the attitude of that large number of people disgusted with Romish forms and ceremonies who do not care to hear more of Christianity in any form. The appalling indifference which exists is largely due to the fact that Christ, as seen through the Pope, has lost his drawing power.

The Stage of Evangelistic Work.

Thus far very few have been reached. It is also true that comparatively little work has been done. With the exception of the work of the Methodists, the missions are all new. The congregations are small and the work consists, in the main, of visits and studies. Some of the best opportunities for Bible study are found in the homes where interest has been awakened after repeated visits. In this house to house work entrance is not always possible, but enough receive the worker kindly to make this method very fruitful. Without such visiting, even a gifted speaker cannot maintain a congregation. In the work of our mission the constant aim has been to provide a room in as many districts as possible and to use these rooms for regular services and studies. These rooms are very necessary because of the limited space occupied by the families and hence the impossibility often of a study in the home. Some have the courage to come to these rooms or halls who are not willing to brave the criticism of friends and relatives at home. Working thus, with few people, the training is more thorough and a very close relation is formed with each one. The ties of affection are precious beyond expression. The attendance is so small that even in the larger halls, fifty or sixty is considered a satisfactory congregation. We pray and look constantly for a more general

awakening and interest in the gospel. The attendance improves as more acquaintances are made, but it grows by inches.

Impurity and lying are the great national sins. The vice of drink is also growing and the liquors consumed are stronger and more deadly than those known to North Americans. The wines that were once much used are being replaced by liquors made of sugar cane and by whiskey that too often bears an English stamp. The work and progress of the gospel consequently are slow.

The work is complicated and made more difficult by the large amount of false teaching that has come into the country at the same time with the gospel. All the isms that have grown up at home and in Europe have been and are being introduced into Argentina.

The gospel has to compete with these before an untrained people. As none of these errors demand a change in moral conduct, their different theories are readily accepted. Many of the advocates of these theories pretend to be friends of the gospel workers, so much so that hardly a day passes in which he does not have to defend himself against some form of occultism or theosophy. The country is about to fall into the hands of faith healers. An untrained congregation is at the mercy of these smooth-tongued fellows. The only safe course will be to train well the converts. Error may take a quick hold, but it cannot stand against serious Bible study.

The type of the larger number of conversions is well represented in Manuel Vasquez, the first one converted in the Once station. This man ran a little barber shop a few squares from the preaching hall and while he had lost all confidence in Rome, he still retained something of a religious sentiment in his heart. His life was very sinful and he was unhappy. One night he attended the services partly out of curiosity and partly with a real desire to know what we taught. The same night he became sufficiently interested to ask for a study at my home. He at once bought a Bible and for several weeks continued to study. He was so aroused that he soon began to attend services regularly and after two months was converted. On the organization of the church, he was elected clerk which office he faithfully holds still, and in every way he is one of our most useful members.

Another type of a class not so large is shown in the case of Ramona Garcia, who had a vegetable stall in a market and was so devoted to the virgin that she left her post every morning to go to the church. But prayers to the virgin did not keep her from cheating in her sales. One day, she heard a gospel sermon and was at once touched by the spirit. In her beautiful testimony she said: "After that I never could sell as fresh vegetables, those that were two or three days old." This woman says that her prayers when a Romanist were directed wholly to the virgin.

There are a few like the case of a man in Santa Fe. He was violent in his home and reviled all religious thought. First his daughter began to attend Brother Fowler's service. The man was furious at the idea, but finally he, himself, not knowing why, began to attend. Almost at once he was converted and made a public confession of faith. His whole frame trembled and Brother Fowler had to sustain him to prevent his falling. It was a sudden conversion of a man who up to the time, seemingly, was wholly contrary to all religious thought.

Native Helpers.

Surely native helpers cannot be more useful on any field than on ours. This is a cultured country, and the attractiveness of the speaker signifies a great deal. The Argentine always has an advantage over the foreigner in his superior knowledge of the language and customs. The right kind of a native helper is invaluable in getting into the homes and in winning the confidence of the people.

Our first native helper was Maximino Fernandez who attracted attention by his evident call to the ministry. During one year he worked with the brethren at Rosario, receiving nothing except his board which was given him by the Harts and Spights. The young fellow proved such an addition to the work that the Board accepted him as

a native helper. Fernandez has grown into the work rapidly and is at present capable of taking charge of an idependent post. Soon other young men began to give proof of a call to the work, and having the success of the first as a stimulus, we have asked for six helpers and two pastors. The pastors are Brothers Juan C. Varetto and Alberto Osterman. These two came to us as a result of Brother Besson's work. It is also true that Brother Graham, an Englishman, had given Varetto a splendid four year's training in academic and theological subjects. Both of these pastors made a fine record in baptisms last year. Brother Ostermann baptized twenty-one, which was the largest number baptized at any one point in our mission. Furthermore the quality of their work seems entirely satisfactory. None of the six young men who have been in training under our own workers have been given an entirely independent work yet, but Fernandez and Yebra will soon have to take this responsibility. They are successful preachers and ought to make good pastors. Thus far the training of the young men has been in the hands of the missionary with whom each one works. The teaching of them has taken time, but as a recompense, the young men assist with the visiting, teaching of members and in preaching. All of these young fellows are bright and as is true of the people in general, are especially quick in imitation. For this reason the system of educating the new by close contact with

more experienced workers, promises good results. The only serious drawback is that our mistakes seem to be the first points imitated. For example, the young man who works with me is beginning to preach and invariably holds up the index finger just as I do when making a gesture. As a rule the Argentine is attractive as a speaker, and what is better by far, he is not wanting in sterling worth.

The richness of the Spanish literature makes it possible for the native helper to inform himself very well indeed without the knowledge of a foreign tongue. The Spanish affords good histories, biographies and books on general subjects. It is true that there is little on theology, but the list of works translated on this line is growing constantly. Naturally, many of the works are written from a Romish standpoint. However, a few of our best religious books have been published in Spanish. "Pilgrim's Progress" has been received with great favor. Our two native pastors both read French, which is a great help to them. Brother Varetto also reads English and translates beautifully from English to Spanish. While it is a great help to know some language rich in religious literature, still the Argentine who works faithfully in Spanish will not be an ignorant pastor.

Our Growth.

Thus far we have organized seven churches, as has been seen. The total membership at this writing is 270. The Constitution church in Buenos Aires, the first organized, leads in membership, with fifty-three on the roll. The growth on the whole field has been very uniform. No church has grown rapidly, but each has enjoyed a steady gain. At every point much attention has been devoted to the training of the converts. While each station would make an interesting study in itself, the conditions are so similar that it will hardly be profitable to carry the reader through the whole story of the working, praying, and waiting at each point before seeing a single conversion. It has been true in practically every opening that the first visible fruits have come after one whole year of sowing and cultivation.

The uniform growth at all points has greatly added to the solidity of the work and has given room for a most delightful rivalry, which pleases most when it is known that the other point has enjoyed greater blessing still. The joy and happiness of a good, hard pull together has characterized the work thus far. We are praying for a more abundant harvest, for an awakening of interest in the gospel, which will open the doors to the homes of the people. Thus far we have had to work in the streets and conventillos (houses so arranged that many families live around an open

court, the main entrance of which is open by day to anyone who cares to enter). Working thus, we have been able to reach only the poorest people. They make up in willingness to give what they lack in means. The members are very much interested in helping the noble group of Baptist brethren in Chili. They also give well to local expenses. Last year, taking the whole membership of the churches, the contributions of the year amounted to ten dollars (gold) per member. It is not easy to teach the grace of giving, and some do not give, but we are trying to start off with something of the independent spirit, or at least with the spirit of sharing in the expenses. Besides the halls occupied by the seven churches, we have preaching in ten other halls. Just about half of the expenses of the out-stations is borne by the churches.

Sunday school work offers difficulties which are hard to surmount. The parents are too much influenced by relatives and friends to allow their children to attend. About the only children we have in the six schools opened are those of converted parents. Competent teachers are hard to find, but when a class has a good teacher it nearly always keeps up in attendance. Our six schools show some two hundred enrolled.

The work in Argentina continues to be largely personal—that is to say, very few attend the public services who were not first cultivated by some worker.

We are working in a rich country and one with a great future. Its being rich means that living is expensive and the cost of work in general constitutes a real difficulty. At the same time it ought to be one of the very first countries to become self-sustaining. We are doing our best to train the members of our churches to depend upon themselves and contribute to the support of the work. The statistical tables will show that something is being accomplished in this respect. It is the most decided opinion of the writer that the present cost of work in Argentina ought not to be a reason for doing less work in the republic.

The only solution of one big item of expense, that of rents, will be found in building our own chapels. The necessity of owning property is so great that the matter ought to be kept constantly in mind by all concerned. It pays to own property here, for the rents are out of proportion to the cost of the land and houses. But the economy of it is not even the greater gain. The fact is that suitable accommodations cannot be had; and the time of missionaries and native helpers is unprofitably used because of this want of accommodations. We here on the field ought to do our part toward this expense of building; but the Board, in most cases, will have to take the larger share of the burden. With buildings the work will take on a different form.

The last word is, that while growth has not been rapid, the work is in every way encouraging.

Argentina is an important country, destined in the near future to be much more important. This land, so rich in other respects, sorely needs the gospel of the Son of God to enrich its moral importance.

The Argentine Mission.

1. In Buenos Aires—
   (1) Eight missionaries.
   (2) Constitution Church.
   (3) Once Church.
   (4) Three out-stations.
2. In Rosario—
   (1) Four missionaries.
   (2) First Church.
   (3) North Church.
   (4) Three out-stations.
   (5) Printing plant.
   (6) "Expositor Baptista" (monthly paper).
3. In Santa Fe—
   (1) Two missionaries.
   (2) Church at 25 de Mayo.
   (3) Church at 4 de Enero.
   (4) Four out-stations.
4. Summary of Statistics—
   (1) Churches, 7.
   (2) Church buildings, 2.
   (3) Members, 270.
   (4) Out-stations, 10.
   (5) Sunday schools, 6.
   (6) Sunday school scholars, 195.
   (7) Missionaries—
      (a) Foreign, 14.
      (b) Native, 9.
5. Work opened 1903.

APPENDIX A.

BIBLIOGRAPHY.

1. On the General Subject.
   (1) The Morning Hour of American Baptist Missions. By A. L. Vail. Price, $1.25.
   (2) The Missionary Work of the Southern Baptist Convention. By Mary Emily Wright. Price, 75 cents.
   (3) The Highway of Mission Thought. By T. B. Ray. Price, 75 cents.

2. On the Countries.
   (1) The Uplift of China. By A. H. Smith. Price, 58 cents.
   (2) Sunrise in the Sunrise Kingdom (Japan). By J. H. De Forest. Price, 58 cents.
   (3) South America: Its Mission Problems. By T. B. Neeley. Price, 58 cents.
   (4) Daybreak in the Dark Continent (Africa). By W. S. Naylor. Price, 58 cents.
   (5) The Yoruba Country. By S. G. Pinnock. Price, 20 cents.
   (6) Italy and the Italians. By G. B. Taylor. Price, 68 cents.
   (7) On a Mexican Ranch. By Alice Duggan. Price, 50 cents.

3. Biographies.
   (1) William Carey. By Smith. Price, $1.50; by Myers, 75 cents; by Farwell, 30 cents.
   (2) Adoniram Judson. by his son. Price, 90 cents; by Johnston, 30 cents.

(3) The Story of Yates, the Missionary. By C. E. Taylor. Price, 50 cents.
(4) George Boardman Taylor. By his son. Price, $1.50.

APPENDIX B.

"ELICIT, COMBINE, DIRECT.

It is interesting to note the source from which came the words, "elicit, combine, direct," which appear in the Preamble to the Constitutions of both the Triennial Convention and the Southern Baptist Convention, and which express so admirably the genius of our organization. These words were used first by Rev. William B. Johnson in an address issued December 17, 1813, by the Savannah Baptist Society for Foreign Missions, of which Dr. Johnson was then President. Dr. Johnson wrote this address, which was issued "to the inhabitants of Georgia and adjacent parts of South Carolina." After setting forth the general situation and the Judson-Rice story, it announces the proposed Convention "in some central situation of the United States for the purpose of organizing an efficient and practical plan on which the energies of the whole Baptist denomination throughout America may be elicited, combined, and directed in one sacred effort for sending the word of life to idolatrous lands. . . . . What a sublime spectacle will this Convention present! A numerous body of the Lord's people, embracing in their connection between one and two hundred thousand souls, all rising in obedience to their Lord, and meeting by delegation in one august assembly, solemnly to engage in one sacred effort for effectuating the great command, 'Go ye therefore and teach all nations, baptizing them into the name of the Father, Son, and Holy Ghost; teaching them

to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world.' "

Dr. Johnson was the representative of Georgia at the Convention in Philadelphia, which organized the Triennial Convention. He served on the Committee which drafted the Constitution. It is easy, therefore, to trace the origin of these historic words.

Dr. Johnson had the distinction of being the President of the Triennial Convention from 1841 to 1845, and of being elected the first President of the Southern Baptist Convention.

APPENDIX C.

NAMES OF DELEGATES TO THE FIRST TRIENNIAL CONVENTION, PHILADELPHIA, MAY 18, 1814.

Rev. Thomas Baldwin, D.D.	Massachusetts.
Rev. Lucius Bolles, A.M.	
Rev. Stephen Gano, A.M.	Rhode Island.
Rev. John Williams, A.M.	New York.
Mr. Thomas Hewitt	
Mr. Edward Probyn	
Mr. Nathaniel Smith	
Rev. Burgiss Allison, D.D.	New Jersey.
Rev. Richard Proudfoot	
Rev. Josiah Stratton	
Rev. William Boswell	
Rev. Henry Smalley, A.M.	
Mr. Mathew Randall	
Mr. John Sisty	
Mr. Stephen Ustick	

Rev. William Rogers, D.D.	Pennsylvania.
Rev. Henry Holcombe, D.D.	
Rev. William Staughton, D.D.	
Rev. William White, A.M.	
Rev. John P. Peckworth	
Rev. Horatio G. Jones	
Rev. Silas Hough	
Rev. Joseph Mathias	
Rev. Daniel Dodge	Delaware.
Rev. Lewis Richards	Maryland.
Rev. Thomas Brooke	
Rev. Luther Rice, A.M.	Dist. Columbia.
Rev. Robert B. Semple	Virginia.
Rev. Jacob Grigg	
Rev. James A. Ranaldson	North Carolina.
Rev. Richard Furman, D.D.	South Carolina.
Hon. Mathias B. Tallmadge	
Rev. W. B. Johnson	Georgia.

APPENDIX D.

CONSTITUTION OF THE TRIENNIAL CONVENTION.

"We, the delegates from Missionary Societies, and other religious bodies of the Baptist denomination, in various parts of the United States, met in Convention, in the city of Philadelphia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eleciting, combining, and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen, and to nations destitute of pure Gospel light, do agree to the following rules as fundamental principles, viz.:

"I. That this body shall be styled 'The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions.'

"II. That a Triennial Convention shall, hereafter, be held, consisting of delegates, not exceeding two in number, from each of the several Missionary Societies, and other religious bodies of the Baptist denomination, now existing or which may hereafter be formed in the United States, and which shall each regularly contribute to the general missionary fund a sum amounting at least to one hundred dollars per annum.

"III. That for necessary transaction and despatch of business, during the recess of the said Convention, there shall be a Board of twenty-one Commissioners, who shall be members of the said Societies, Churches, or other religious bodies aforesaid, triennially appointed by the said Convention, by ballot, to be called the 'Baptist Board of Foreign Missions for the United States,' seven of whom shall be a quorum for the transaction of all business; and which Board shall continue in office until successors be duly appointed; and shall have power to make and adopt by-laws for the government of the said Board, and for the furtherance of the general objects of the Institution.

"IV. That it shall be the duty of this Board to employ missionaries, and, if necessary, to take measures for the improvement of their qualifications; to fix on the field of their labors, and the compensation to be allowed them for their services; to superintend their conduct, and dismiss them, should their services be disapproved; to publish accounts, from time to time, of the Board's transactions, and an annual address to the public; to call a special meeting of the Convention on any extraordinary occasion, and, in general, to conduct the executive part of the missionary concern.

"V. That only such persons as are in full communion with some regular church of our denomination, and who

furnish satisfactory evidences of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries.

"VI. That the Board shall choose, by ballot, one President, two Vice-Presidents, a Treasurer, a Corresponding and a Recording Secretary.

"VII. That the President, or in case of his absence or disability, the senior Vice-President, shall preside in all meetings of the Board, and when application shall be made in writing, by any two of its members, shall call a special meeting of the Board, giving due notice thereof.

"VIII. That the Treasurer shall receive and faithfully account for all moneys paid into the treasury, keep a regular account of receipts and disbursements, make a report thereof to the said Convention, whenever it shall be in session, and to the Board of Missions annually, and as often as by them required. He shall also, before he enters on the duties of his office, give competent security to be approved of by the Board, for the stock and funds that may be committed to his care.

"IX. That the Corresponding Secretary shall maintain intercourse by letter with such individuals, societies, or public bodies as the interests of the institution may require. Copies of all communications made by the particular direction of the Convention or Board, shall be by him handed to the Recording Secretary, for record and safe keeping.

"X. That the Recording Secretary shall, *ex officio*, be the Secretary of the Convention, unless some other be by them appointed in his stead. He shall attend all the meetings of the Board, and keep a fair record of all their proceedings, and of the transactions of the Convention.

"XI. That in case of the death, resignation, or disability of any of its officers, or members, the Board shall have power to fill such vacancy.

"XII. That the said Convention shall have power, and in the interval of their meeting, the Board of Commis-

sioners, on the recommendation of any one of the constituent bodies belonging to the Convention, shall also have power to elect honorary members of piety and distinguished liberality, who, on their election, shall be entitled to a seat, and to take part in the debates of the Convention; but it shall be understood that the right of voting shall be confined to the delegates.

"XIII. That in case any of the constituent bodies shall be unable to send representatives to the said Convention, they shall be permitted to vote by proxy, which proxy shall be appointed by writing.

"XIV. That any alterations, which experience may dictate from time to time, may be made in these articles, at the regular meeting of the Convention, by two-thirds of the members present."

APPENDIX E

CONSTITUTION OF SOUTHERN BAPTIST CONVENTION, AS ORIGINALLY ADOPTED AT THE TIME OF ORGANIZATION, IN 1845, AND WHICH, WITH SLIGHT MODIFICATION, IS STILL OPERATVE.

PREAMBLE AND CONSTITUTION OF THE SOUTHERN BAPTIST CONVENTION.

"WE, the delegates from Missionary Societies, Churches, and other religious bodies of the Baptist Denomination, in various parts of the United States, met in Convention, in the city of Augusta, Ga., for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing

the energies of the whole denomination in one sacred effort, for the propagation of the Gospel, agree to the following rules, or fundamental principles:

"ARTICLE I. This body shall be styled the Southern Baptist Convention.

"ART. II. It shall be the design of this Convention to promote Foreign and Domestic Missions, and other important objects connected with the Redeemer's kingdom, and to combine for this purpose, such portions of the Baptist denomination in the United States, as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the Churches.

"ART. III. A Trienial Convention shall consist of members who contribute funds, or are delegated by religious bodies contributing funds, and the system of representation and terms of membership shall be as follows, viz.: An annual contribution of one hundred dollars for three years next preceding the meeting, or the contribution of three hundred dollars at any time within said three years, shall entitle the contributor to one representative; an annual contribution of two hundred dollars, as aforesaid, shall entitle the contributor to two representatives; and so, for each additional one hundred dollars, an additional representative shall be allowed. Provided, however, that when application shall be made for the first time by bodies, or individuals, to be admitted into the Convention, one delegate shall be allowed for each one hundred dollars. And provided, also, that in case of great collateral Societies, composed of representatives, receiving contributions from different parts of the country, the ratio of representation shall be one delegate for every thousand dollars, annually contributed for three years, as aforesaid; but the number of representatives shall never exceed five.

"ART. IV. The officers of this Convention shall be a President, four Vice-Presidents, a Treasurer, and two

Secretaries, who shall be elected at each triennial meeting and hold their offices until a new election; and the officers of the Convention shall be, *each by virtue of his office*, members of the several Boards.

"ART. V. The Convention shall elect at each triennial meeting as many Boards of Managers, as in its judgment will be necessary for carrying out the benevolent objects it may determine to promote, all which Boards shall continue in office until a new election. Each Board shall consist of a President, Vice Presidents, Secretaries, Treasurer, Auditor, and fifteen other members, seven of whom, including one or more of the officers, shall form a quorum for the transaction of business. To each Board shall be committed, during the recess of the Convention, the entire management of all the affairs relating to the object with whose interest it shall be charged, all which management shall be in strict accordance with the constitutional provisions adopted by this Convention, and such other instructions as may be given from time to time. Each Board shall have power to make such compensation to its Secretaries and Treasurer, as it may think right; fill the vacancies occurring in its own body; enact its own by-laws; have an annual meeting at any place it may appoint, and other meetings at such times and places as it may think best; keep a record of its proceedings and present a report of them to the Convention at each triennial meeting.

"ART. VI. The Treasurer of each Board shall faithfully account for all moneys received by him, keep a regular entry of all receipts and disbursements, and make report of them to the Convention, whenever it shall be in session, and to his Board as often as required. He shall also, on entering upon the duties of his office, give competent security to the President of his Board, for all the stock and funds committed to his care. His books shall be open at all times, to the inspection of any member of the Convention and of his Board. No moneys shall be paid

out of any of the Treasuries of the Boards, but by an order from that Board, from whose Treasury the money is to be drawn, which order shall be signed by its presiding officer.

"ART. VII. The Corresponding Secretaries of the several Boards shall maintain intercourse by letter, with such individuals or public bodies, as the interests of their respective bodies may require. Copies of all such communications, with their answers, if any, shall be kept by them on file.

"ART. VIII. The Recording Secretaries of the several Boards shall keep a fair record of their proceedings, and of such other documents as may be committed to them for the purpose.

"ART. IX. All the Officers, Boards, Missionaries and Agents, appointed by the Convention, or by any of its Boards, shall be members of some regular Church, in union with the Churches composing this Convention.

"ART. X. Missionaries appointed by any of the Boards of this Convention must, previous to their appointment, furnish evidence of genuine piety, fervent zeal in their Master's cause, and talents which fit them for the service for which they offer themselves.

"ART. XI. The bodies and individuals, composing this Convention, shall have the right to specify the object, or objects, to which their contributions shall be applied. But when no such specification is made, the Convention will make the appropriation at its own discretion.

"ART. XII. The Convention shall hold its meetings triennially, but extra meetings may be called by the President, with the approbation of any one of the Boards of Managers. A majority of the attending delegates shall form a quorum for the transaction of business.

"ART. XIII. Any alterations which experience shall dictate, may be made in these articles, by a vote of two-thirds of the members present, at any triennial meeting of the Convention."

APPENDIX F.

RECEIPTS OF THE FOREIGN MISSION BOARD, 1845–1910.

1845–6	$ 11,689 05	1879	36,578 22
1847	17,964 97	1880	45,543 32
1848	19,503 73	1881	46,808 45
1849	16,727 93	1882	51,157 02
1850	23,016 67	1883	56,904 71
1851	21,789 01	1884	80,465 87
1852	24,548 30	1885	65,431 47
1853	21,438 45	1886	83,933 02
1854	22,741 92	1887	87,830 53
1855	30,066 60	1888	86,340 66
1856	26,503 84	1889	99,023 75
1857	31,932 29	1890	109,174 20
1858	34,402 55	1891	113,522 37
1859	39,823 87	1892	114,325 80
1860	41,195 07	1893	154,686 28
1861	32,886 47	1894	110,803 17
1862	24,347 08	1895	131,503 72
1863	8,634 43	1896	108,150 56
1864	40,299 71	1897	125,681 99
1865	28,680 05	1898	124,249 69
1866	6,630 53	1899	109,267 43
1867	21,667 94	1900	140,102 30
1868	14,831 44	1901	156,083 33
1869	19,192 41	1902	173,849 51
1870	21,938 03	1903	218,512 62
1871	25,749 30	1904	247,629 69
1872	28,905 55	1905	283,415 88
1873	51,023 62	1906	315,248 48
1874	52,841 68	1907	403,811 54
1875	30,848 58	1908	402,328 16
1876	45,646 86	1909	460,797 62
1877	32,287 34	1910	501,058 84
1878	33,064 45		

APPENDIX G.

STATISTICAL TABLE, SOUTHERN BAPTIST CONVEN

COUNTRIES	MISSIONS	CHURCH STATISTICS.							
		Date of Organization.	Number of Churches.	Number of Churches Self-supporting.	Out-Stations.	Increase			Diminution.
						Baptism.	Letter.	Restoration	Death.
China	South China	1845	28	5	61	566	89	----	40
	Central China	1847	16	1	16	231	----	----	4
	North China	1860	17	-----	49	297	10	2	31
	Interior China	1904	1	-----	5	12	6	----	----
	Total	------	62	6	131	1,106	105	2	75
Africa	Total	1850	21	9	20	231	----	3	13
Japan	Total	1890	10	-----	11	58	17	----	2
Italy	Total	1870	34	-----	80	113	36	18	32
Mexico	North Mexico	------	34	-----	68	270	35	15	7
	South Mexico	------	13	-----	19	107	10	----	4
	Total	------	47	-----	87	377	45	15	11
Brazil	Amazon Valley	1897	11	4	2	94	18	5	1
	Pernambuco	1889	18	-----	14	228	104	14	7
	Bahia	1882	32	-----	45	335	105	21	8
	Alagoas-Maceio	1885	5	-----	5	46	6	----	1
	Victoria	1903	8	-----	39	116	7	1	1
	Campos	1900	15	2	50	139	73	91	24
	Rio	1884	10	1	29	205	29	12	14
	Sao Paulo	1899	10	1	16	91	51	8	----
	Total	------	109	8	200	1,254	393	152	56
Argentina	Total	1903	6	-----	10	84	11	5	2
Grand Totals		------	289	23	539	3,223	607	195	191

APPENDIX G—Continued.

TION, FOREIGN MISSIONS, FOR THE YEAR 1909-10.

CHURCH STATISTICS.							WORKING FORCE.					
Diminution.				Sunday Schools			Missionaries			Unordained Native Helpers.		
Expulsion.	Letter.	Membership.	Houses of Worship.	Number of Schools.	Number of Scholars.	Contributions.	Male.	Female.	Ordained Natives.	Male.	Female.	Missionary Residences Owned by Board.
5	72	4,235	70	52	1,817	$ 6,893 99	18	21	15	72	29	9
9	----	818	6	14	705	1,081 40	14	19	1	21	11	15
12	15	2,223	26	44	1,770	834 13	15	31	2	52	26	13
----	----	28	----	----	----	----------	4	4	----	8	1	2
26	87	7,304	102	110	4,292	$ 8,809 57	51	75	18	153	67	39
6	----	1,098	27	22	678	$ 3,293 00	5	6	3	42	------	7
----	21	504	8	13	617	1,025 64	8	7	6	8	------	5
21	66	993	5	32	744	1,474 23	2	2	25	11	------	-----
17	15	1,541	15	35	1,086	4,644 00	7	10	15	15	8	5
3	13	459	6	11	314	913 03	8	8	6	5	------	5
20	28	2,000	21	46	1,400	$ 5, 557. 08	15	18	21	20	8	10
8	2	538	5	9	456	5,246 10	1	1	8	3	------	-----
28	62	1,048	5	16	642	2,526 00	2	3	8	4	1	-----
26	33	1,807	15	22	847	6,510 00	5	5	12	1	1	-----
19	12	158	1	5	70	431 24	1	1	2	2	------	-----
1	43	488	7	10	243	2,676 00	1	1	2	3	2	-----
252	156	1,737	7	9	296	5,988 96	3	3	5	13	------	-----
37	34	886	2	12	478	6,825 82	3	3	1	5	1	-----
14	29	423	----	6	198	2,659 75	5	5	----	2	------	-----
385	371	7,085	42	89	3,230	$ 32,863 87	21	22	38	33	5	-----
10	5	255	2	6	195	$ 4,400 64	7	7	3	6	------	-----
468	578	19,239	207	318	11,156	$ 57,423 98	109	137	114	273	80	61

APPENDIX G—Continued.

STATISTICAL TABLE, SOUTHERN BAPTIST CONVENTION,

COUNTRIES	MISSIONS	SCHOOL STATISTICS.					
		DAY SCHOOLS		BOYS' BOARDING SCHOOLS		GIRLS' BOARDING SCHOOLS	
		Number of Schools.	Number of Scholars.	Number of Schools.	Number of Scholars.	Number of Schools.	Number of Scholars.
China	South China	36	1,039	4	247	3	169
	Central China	11	208	2	116	2	103
	North China	58	1,043	3	268	4	160
	Interior China	3	25	1	20	1	5
	Total	108	2,315	10	651	10	437
Africa	Total	6	153	------	------	------	------
Japan	Total	----	-------	------	------	------	------
Italy	Total	3	159	------	------	------	------
Mexico	North Mexico	6	365	------	------	1	103
	South Mexico	3	97	1	70	1	70
	Total	9	462	1	70	2	173
Brazil	Amazon Valley	3	52	------	------	------	------
	Pernambuco	1	74	------	------	------	------
	Bahia	1	120	------	------	------	------
	Alagoas-Maceio	2	42	------	------	------	------
	Victoria	4	173	------	------	------	------
	Campos	3	64	------	------	------	------
	Rio	----	-------	------	------	------	------
	Sao Paulo	2	157	------	------	------	------
	Total	16	682	------	------	------	------
Argentine	Total	----	-------	------	------	------	------
Grand Totals		142	3,771	11	721	12	610

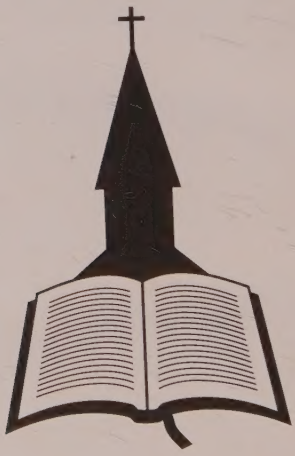
APPENDIX G—Continued.

FOREIGN MISSIONS, FOR THE YEAR 1909-10—CONT'D.

SCHOOL STATISTICS.								MEDICAL STATISTICS.					
COLLEGES		WOMEN'S TRAINING SCHOOLS		THEOLOGICAL TRAINING SCHOOLS		Total Number of Schools.	Total Number of Students.	Number of Medical Missionaries.	Number of Hospital Buildings.	Number of Dispensaries.	Number of In-Patients.	Number of Out-Patients.	Total Number of Patients Treated.
Number of Colleges.	Number of Students.	Number of Schools.	Number of Scholars.	Number of Schools.	Number of Students.								
		4	111	1	61	48	1,627	5	1	2	341	9,601	9,941
1	49	2	32	1	40	19	548	2	1	1	45	1,545	1,590
		1	14	1	36	77	1,521	3	3	3	30		21,112
								1		1		2,998	3,028
1	49	7	157	3	137	144	3,696	11	5	7	416	14,144	35,671
				1	20	8	189	1		1	25	5,200	5,225
				1	15								
				1	17								
				1	21	8	489						
		1	20	1	2	6	290	2		2		1,950	1,950
		1	20	2	23	14	779	2		2		1,950	1,950
				1	6	2	80						
			2		1	4	175						
1	85			1	8	2	93						
1	85		2	2	15	8	349						
2	134	8	179	10	227	174	5,013	14	5	10	441	21,294	42,816

Gateway Seminary Library

From the library of
W. Morgan Patterson
1925-2010



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J. B. Ray

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